

## TURKISH PEACE.

### THE MOSLEM ATTITUDE.

Sir Theodore Morison, with thirty years' experience of Moslem opinion in India, is satisfied that a just and equitable peace with Turkey would assuage the excitement among the Mahomedans of India.

By temper and conviction (Sir Theodore writes to *The Times*) the Mahomedans belong to the Moderate, I would even say Conservative, section of Indian politicians. That they have for the time swung over to the extreme Left is due to the fact that their leaders have been unable to say a word in defence of the Turkish policy of our Government. Had the Government given them anything of a case they would have easily downed the Ali brothers, as they actually did in very difficult circumstances over the question of non-co-operation in education. But upon the Turkish peace they have been compelled to keep silence because the Government of this country has persisted in a policy of which the motive seems to them hostility to Islam. They would, with some natural reluctance, have been prepared to defend a policy which greatly reduced the area of the Turkish Empire by the grant of autonomy to the Arab provinces; but they cannot be expected to approve of a treatment of Turkey which is in flat contradiction to the principles which we professed to defend during the war.

### WHAT THE LEADERS BELIEVE.

Like many of us, the Mahomedan leaders believed that one of the objects of the Great War was to vindicate the right of peoples to choose their own government. They confidently expected that the principle of self-determination would be applied to Turkey as exactly as to Germany or Austria-Hungary, and they were prepared to abide by the result. Their confidence was strengthened by the pledge given by the Prime Minister in January 1918, that Thrace and Anatolia, which are predominantly Turkish in race, with Constantinople as the capital, should remain under Turkish sovereignty. Had this pledge been kept there would have been no trouble in Mahomedan India. Unfortunately, immediately after the Armistice, the phil-Hellenes and the phil-Armenians began to explain this pledge away, and the obvious partiality of their arguments created a very bad impression in India. Preposterously incorrect statistics were circulated to prejudice the Turkish case. It was asserted that millions of Armenians had been massacred, whereas before the war there were not more than 1,200,000 Armenians in the whole Turkish Empire, and it is clear that a large proportion of them are still alive. It was asserted that Greeks formed the majority of the population in the maritime provinces of Western Anatolia, whereas in fact they are in all these provinces a small minority, and even in the Vilayet of Smyrna do not amount to 25 per cent. of the total population. Now the Mahomedans of India have had the whole of the Turkish case carefully explained to them, and they know the statistics of the Turkish Empire better than most Englishmen. They could attribute these reckless mis-statements only to malice. Their leaders very reasonably asked that in all cases of dispute a plebiscite should be taken or an impartial inquiry conducted on the spot. This the Western Powers have always refused, and have thus confirmed the Mahomedan suspicion that Christian nations have one justice for Christians and another for Mahomedans.

### THE SELF-DETERMINATION CLAIM.

The only other argument used to defeat the claim for self-determination was that the Turks by their massacre of Christians have proved themselves unfit to govern minorities of another faith, and therefore that the provinces in which these minorities are found should be handed over to Armenians or Greeks. This again to a moderate Mahomedan must appear a very unfair half-truth. It omits altogether to recognize the fact that Armenians and Greeks have shown themselves as apt at massacres as the Turks. The Mahomedans of India have very full information concerning the massacre of Mahomedans perpetrated by Armenians during the Russian occupation of the Eastern Vilayets of Anatolia. They are equally well aware that the Greeks were guilty of horrible barbarities in Smyrna at the expense of the Turkish population. They see no reason for expecting that such massacres and barbarities will not again occur if the Turkish majority in those provinces is placed at the mercy of the Armenian or Greek minority. They suspect that the Christian nations will not be so much disturbed when it is only Mahomedans who are massacred.

As long as the proposals for defeating Turkish self-determination were confined to irresponsible articles and speeches it was possible for moderate Mahomedans in India to argue that these were not the opinions of the British Government; but when the Treaty of Sevres was published even this defence was not possible. Then the loyal section of the Mahomedan community lost heart. Even those gave up the fight who, in spite of appearances, had still clung desperately to the belief that England would yet vindicate their trust in her. From that day the Ali brothers had it all their own way. The Treaty of Sevres had justified their assertion that England was hostile to Islam. The loyalists threw up their defence of a hopeless cause. In this country Mr. Ameer Ali alone continued to urge upon our Government and the English people the just claims of the Mahomedans, and the British Empire no less than the Indian Muslims, owes him a debt of gratitude for his courageous defence in your columns of a good though unpopular cause.

*Evening Session—7:30—9:00*

15. Discussion of General Theme, continued.  
Topic IV—See Syllabus, Page 4.  
Discussion opened by Rev. James Endicott, D. D.
16. Closing Devotional Period. Robert P. Wilder (10 minutes).

FRIDAY, JANUARY 13

*Morning Session—9:00—12:30*

17. Address—Dr. John R. Mott.
18. Committee of Reference and Counsel.
19. International Missionary Council.
20. Committee Reports.
21. Devotional Period. President J. Ross Stevenson.

*Afternoon Session—*

22. Cultivation of the Home Church.  
Discussion conducted by Professor J. H. Apple, of Frederick, Md.
  1. Statement regarding Committee on Fresh Methods of Presenting Foreign Missions (15 Min.).  
Rev. William P. Schell, D.D., of New York.
  2. Interdenominational Methods (15 Min.).  
Rev. Brewer Eddy, of Boston, Mass.
  3. Supper Conferences for Men (15 Min.).  
Rev. Ernest F. Hall, of Los Angeles.
  4. Topics for Discussion.
    - (1) What interdenominational Cooperation in the Promotion of Foreign Missions is Now Necessary or Possible? (15 Min.)
    - (2) Can the Promotion of Foreign Missions Be Left Entirely to the Forward Movements of the Denominations? (15 Min.)
    - (3) What is the next step in promoting stewardship? (15 Min.)
23. Discussion of General Theme, continued.  
Topic V—See Syllabus, Page 4.  
Address by Rev. James H. Franklin, D. D.
24. Closing Devotional Period—Robert P. Wilder.

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PLEASE NOTE

The Conference will adjourn not later than 4:45 P. M.—in time for those who desire to take the

*Pennsylvania trains*

For New York at 5:15.  
For Philadelphia at 5:30.

*Reading trains*

For New York at 5:35.  
For Philadelphia at 5:45.

*"The National Consciousness of the Peoples in Mission Lands and its effects on the Development of the Church Today."*

- I. How do the peoples with this national consciousness developed now react towards
  - (a) Christianity as it has been inevitably associated in their minds with the civilization of the West.
  - (b) Christianity as it has been interpreted to them by leaders from the West.
  - (c) Christianity as it has been interpreted to them directly by their own native leaders.
  - (d) American and Canadian leadership and methods of missionary work.
- II. Accepting as the ideal of missionary endeavor the development of an indigenous church, what principles should guide American and Canadian missionary societies as they move toward this ideal?
  - (a) What processes are these societies employing in order to transfer responsibility for the church on the Mission Field and its policy from the missionaries to native leaders?
    - (1) What steps are being taken to encourage an interpretation of Christianity by the people of the country through statements of doctrine, through ceremonial forms, through architecture and through music, which are the result of their own experience rather than taught them by the leaders from the West?
    - (2) What methods of work originating under native leadership are proving effective?
    - (3) What governing bodies, such as presbyteries, conferences, conventions, etc., are now controlled by natives of the country, and to what extent are missionaries responsible to these bodies?
    - (4) To what extent is the control of funds raised by the native church and of funds provided from foreign sources for the support of the native church (exclusive of missionary support) vested in the native church itself?
  - (b) What risks are involved in delaying to transfer greater responsibility to the native church as contrasted with the risks involved in a more rapid transfer of such responsibility?
- III. Accepting as the ideal of missionary endeavor the development of an indigenous church, what adaptation will be necessary in the present policies of American and Canadian missionary societies with regard to the following factors:
  - (a) The more rapid transfer of authority to native autonomy.
  - (b) The preparation of publicity material issued by the societies in the United States and Canada so as to avoid offense and to dignify the native peoples in the eyes of Americans and Canadians.
  - (c) What change in the ideals of enlisting, training, and maintaining missionaries will be necessary?
  - (d) What practical assistance can be given by American and Canadian societies to the native church so as to increase its self-support?
- IV. In the light of these conditions, both at home and abroad, what elements are necessary in the new apologetic for missionary work?
  - (a) A recognition that the missionary enterprise is now a co-operative movement, involving mutual responsibilities on the part of the church at home and the church on the field, and that the church on the field and the church at home contribute mutually to each other's welfare.
  - (b) Recognition of the fundamentals of the Gospel and not its Western interpretation as the basis of the missionary message.
  - (c) The call for missionaries now comes from the native churches and the number of missionaries is not determined exclusively by the American and Canadian societies.
  - (d) The urgency of indigenizing Christianity before other hostile forces from the West are domesticated.
  - (e) As the leadership and authority of the missionary is diminished and as Christianity becomes more closely identified with the life of each country instead of being thought of as a Western importation, the missionary appeal will become more unselfish even than in the past.
- V. What spiritual values will result from the whole-hearted acceptance by American and Canadian societies of the principles underlying this general theme, involving as they do a subordination of Western leadership to leadership of the native peoples?

Africa and the missionary societies in Great Britain, an influential approach had been made to Lord Milner, Secretary of State for the Colonies, by the heads of religious bodies, with the support of members of the two Houses of Parliament, heads of universities and others occupying prominent positions in public life, with reference to unsatisfactory labour conditions in East Africa; and that on Lord Milner's resignation the matter was again taken up with his successor. The chief grounds of disquiet were the issue by the government of Kenya Colony of a circular instructing officers of government, including native chiefs and headmen, to assist and encourage natives to seek work on farms and plantations, which instructions, it was feared, would in existing conditions result in practical compulsion of labour for private employers; and the passing in the same colony and also in Uganda and Zanzibar of ordinances making natives liable for two months' paid labour on government work unless they could show that they had already worked for three months for an employer. The representations made by the missionary societies and others were sympathetically received by the government, and a new dispatch (Cmd. 1509) applicable to Kenya Colony, Uganda and Zanzibar has been issued in which two important principles are laid down.

(1) In regard to voluntary labour for private employers, it is laid down that 'beyond taking steps to place at the disposal of natives any information which they may possess as to where labour is required, and at the disposal of employers information as to sources of labour available for voluntary recruitment, the government officials will in future take no part in recruiting labour for private employment'; the disinterested and impartial position of officers of government in regard to both employers of labour and native labourers being thus made clear and unambiguous.

(2) In regard to compulsory paid work for government, it is laid down that it is the declared policy of the government to avoid recourse to compulsory labour for government purposes except when this is absolutely necessary for essential services; that while in order to meet emergencies the legislation empowering the government to obtain compulsory labour must remain on the statute book, the purposes for which such compulsory labour may be required (apart from the provision of paid porters for government servants on tour or for the transport of urgent government stores) must be specified in the ordinance; and that authority to utilize the powers conferred by the ordinance must in each instance be previously

obtained from the Secretary of State. The necessity of previous reference to the Secretary of State, who is responsible to Parliament, appears to be an entirely adequate safeguard.

The Council expressed its cordial appreciation of the report.

**16. Conditions in Portuguese Africa.** Mr Warnshuis made a statement regarding labour conditions and hindrances to missionary work in Portuguese Africa. The subject was discussed by Baron van Boetzelaeer, M. de Meuron, Professor du Plessis, Dr Wolf and Mr Penny. (See Minute No. 52.)

**17. Missionary Freedom in Mandated Territories.** Mr Oldham reminded the Council of action taken by the Foreign Missions Conference in North America and the Conference of Missionary Societies in Great Britain and Ireland to secure the inclusion of clauses guaranteeing religious toleration and missionary freedom in the mandates given to the Powers to whom the ex-German and ex-Turkish territories were assigned under the Versailles Treaty, and submitted the following articles which appear in the draft mandates:

*Draft Mandate for Mesopotamia and Palestine (Class 'A')*

ARTICLE 15

The mandatory will see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, is ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion or language. No person shall be excluded from Palestine on the sole ground of his religious belief.

The right of each community to maintain its own schools for the education of its own members in its own language (while conforming to such educational requirements of a general nature as the Administration may impose) shall not be denied or impaired.

ARTICLE 16

The mandatory shall be responsible for exercising such supervision over religious or eleemosynary bodies of all faiths in Palestine as may be required for the maintenance of public order and good government. Subject to such supervision, no measures shall be taken in Palestine to obstruct or interfere with the enterprise of such

*bodies or to discriminate to any representative or member of them on the ground of his religion or nationality*



It has long been generally accepted that the establishment of an indigenous Church is a primary aim of foreign missions, and that this aim implies the development of responsibility and leadership in the Church in the mission field. It has been brought home to the Council in an extended discussion that notwithstanding all the efforts that have been made to carry out this aim, the Christian movement in a large part of the mission field, and in particular in India and China, labours under a serious disadvantage on account of the foreign character which it bears in the eyes of the people—a disadvantage which can be overcome only in the degree that the main leadership and direction of the Christian movement passes into native hands. A number of important issues were raised in the course of the discussion, and the Council decided to refer these questions for consideration to the mission boards and societies and through them, if so desired, to the missions and churches in the mission field, and to transmit this minute for information to the representative inter-denominational missionary organizations in the mission field. 1

In referring these questions the Council recognizes : 2

- (a) That there are differences in the policy and practice of the several Churches, and that allowance needs to be made for such differences in interpreting the meaning and language of the questions submitted.
- (b) That mission work is at many different stages of development, and that conditions vary widely in different mission fields, and sometimes even within the same field.
- (c) That the question of transferring responsibility to the indigenous Church is engaging the earnest attention of missionaries, and that considerable advance in this direction has been made in recent years.
- (d) That some of the suggested steps presuppose the existence of a strong indigenous Church and capable native leadership, and that in many parts of the mission field, for example in portions of the African Continent, such leadership is not yet available.
- (e) That in areas where missionaries outnumber pastors and educated laymen the procedure suggested in Section (1), p. 48, if put into effect, might produce precisely the opposite result to that desired, and thus thwart or hinder the realization of the end in view.

- (f) That in Japan and in parts of Latin America the autonomy of many of the Christian bodies has been brought about by establishing their ecclesiastical independence of foreign mission agencies, which work as auxiliaries of the indigenous Churches.
- (g) That no uniform solution, applicable to conditions in all fields, is possible.

The following are the questions which have emerged in the discussions of the International Missionary Council :

(1) Whether, with a view to minimizing the disadvantage referred to above, and promoting native leadership, it is desirable in certain fields that foreign missionaries should be related to and serve under the direction of the constituted ecclesiastical authorities of the country to which they are sent, and that they should have the same ecclesiastical status as that of corresponding indigenous workers.

(2) Whether it would be more in harmony with the spirit of brotherly co-operation and of aiding in rightly serving the Church of the country that all questions affecting the program of Christianity should be discussed by natives and foreigners meeting together as representatives of the Church, rather than that such matters should be determined by a mission council or other body composed exclusively or preponderantly of foreigners; and hence, where it is not possible on the grounds stated above, or for other reasons, to transfer the direction of all Christian activities to the indigenous Church, how best an opportunity may be given to the native Church of expressing its mind in regard to missionary policies falling at present within the purview of the mission body.

(3) How far the principle that Christianity can succeed only as an indigenous movement carries with it the corollary that the Churches of the country should be consulted with regard to the number and qualifications of the missionaries required by them.

(4) Whether all funds from abroad other than the salaries and allowances of missionaries and funds for property requiring to be dealt with in special ways should be administered by joint boards representing both the Churches of the country and the contributing constituencies abroad.

(5) How far the transfer of the control of funds should be

made dependent on the degree of present and progressive self-support of the Church in the mission field.

(6) In what ways new missionaries in fields where there are educated native leaders can best be given the advantage of the experience and counsel of such leaders, and in particular

(a) How such native leadership can best be related to the determination of policy and direction of work in language and training schools for missionaries in the mission field.

(b) How missionaries can most effectively be associated for guidance with native leaders during the first year or more of their active service.

(7) How mission boards may co-operate further with the Churches of the country in finding and training indigenous leaders, and especially in providing those who have proved their capacity for leadership in the work of the Church with opportunities to equip themselves in the best possible way for greater responsibilities.

(8) What further steps can be taken to associate natives of the country in the management of educational, medical and other institutions.

(9) In view of the fact that men and women do not as yet have equal ecclesiastical status in all communions and that there is not yet available a very large number of educated women leaders in the different countries, how the principles involved in the foregoing inquiries can best be applied to women's work.

49. **The Near East and Work for Moslems.** The Committee on the Near East and Work for Moslems, by its Chairman, Dr Watson, presented its revised report. It was resolved :

(1) That, in view of the desire of many missionary leaders, missions and boards for a fresh study of the situation as regards work for Moslems, the International Missionary Council request Dr Mott to take under renewed consideration the plans formulated by the Edinburgh Continuation Committee but the realization of which was prevented by the war, looking toward holding a series of missionary conferences in the Near East, North Africa and the Middle East, for the purpose of studying the co-ordination of the missionary activities of agencies working in these areas, and that the International Missionary Council urge Dr Mott to carry out



these plans if the way is found open after consultation with the agencies related to these areas.

(2) That, in view of the suggestion of Dr S. M. Zwemer, the Chairman of the Committee appointed at Lucknow to arrange for a Third General Conference of Workers among Moslems, that the plans for this conference might be merged into those for the holding of the series of conferences previously referred to, the International Missionary Council express itself in favour of merging the proposed Third General Conference of Workers among Moslems with the proposed conferences to be held by Dr Mott in the Near East. if these be held, and suggest to this end that the best features of the former be incorporated, so far as practicable, in the programmes of the latter, and that representation of the Committee charged with arrangements for the Third General Conference be provided for in the organization of committees having charge of the proposed regional and general conferences for the Near East.

(3) That the national missionary organizations concerned be invited to appoint the following to co-operate with Dr Mott in arranging for conferences in the Near and Middle East :

Dr North, Dr Patton, Dr Speer (Foreign Missions Conference of North America); Dr Ritson, Sir Robert Williams (Conference of Missionary Societies in Great Britain and Ireland); M. Couve (France). That the Lucknow Continuation Committee be represented by their Convener, Dr S. M. Zwemer : that the officers of the International Missionary Council be members of the Committee, *ex officio*, and that Dr Mott be appointed Convener : and that the Committee be empowered, in conference with the national missionary bodies concerned, to co-opt others as additional members of the Committee, as needed.

(4) That the special Committee on Conferences in the Near and Middle East be requested to examine into restrictions, whether actual or impending, upon missionary liberty by governments in Moslem areas, and that it be invited to place the information thus gathered at the disposal of the officers of the International Missionary Council.

50. **Restrictions on Missionary Work.** The Committee on

N. I. Mission Plan

Report of all the ... saw 3 votes - James, Rose, Lane & Cornwall  
Accepted & ... 9/10/6. (M. ... , ... , ... )

## A PLAN FOR CO-OPERATION BETWEEN THE MISSION AND THE PRESBYTERIES.

After consideration of the Proceedings of the Sabaranpur Conference on the Relation of Church and Mission, the North India Mission expresses its full sympathy in general with the Statement of Principles outlined (See Appendix J) by the Conference and trusts that the following plan as a modification of the Sabaranpur plan and in accord with the principles laid down will be acceptable to all parties concerned and adopts it tentatively subject to the assent and co-operation of the Presbyteries:

The work of the mission shall be conducted by a **System of Joint Committees** responsible to the mission and the Presbyteries.

### I Composition of the Joint Committees.

1 The joint Evangelistic Committee. This committee shall be composed of all voting members of the Mission engaged in evangelistic work, and others in charge of evangelistic work directly responsible to the Joint Committee. On nomination by this committee other voting members of the Mission may be appointed as additional members for a term of two years. Each Presbytery is asked to elect three members to this committee whose educational qualifications shall be graduates of a recognized theological school or University Matriculate, the Presbytery being competent to make exceptions by a two thirds vote. The term of office shall be for three years, one to be elected each year, and eligible to re-election. Presbytery (on nomination of the Woman's Presbyterial Society) is asked to elect one woman as a member of this committee for a term of two years. Elected members must be members of the Presbyterian Church in India and except by two thirds votes of the Presbytery (except in the case of women) must be ministers or elders in the Church. Elected members must undertake to attend the meetings of the committee.

2. The Joint Educational Committee. All voting members of the mission engaged in educational work except that under the control of the Evangelistic Joint Committee, are members of this committee. On nomination of this committee the Mission may appoint voting members of the mission as additional members of this committee for a term of two years. Headmasters and headmistresses of the B. A. or higher grade shall be members of this committee and by a two-third vote the committee may co-opt headmasters and headmistresses of lower grade for a two year term. Each Presbytery is asked to elect two members (one each year for a term of two years) of at least F. A. qualifications. Such elected members must be members of the Presbyterian Church in India, and except by a two thirds vote must (except in the case of women) be ministers or elders of the church. Elected members must undertake to attend the meetings.

3. The Joint Medical Committee. All missionary doctors and trained nurses who are voting members of the Mission and engaged in Medical work are members of this committee. The Mission shall elect three additional voting missionary members for a term of two years. Each presbytery is asked to elect two (one each year for a two years term) of recognized medical or nurses training to this committee, or by a two-third vote may elect one of the two from among those not medically trained.

4. As Presbyteries increase in their financial support of Church and evangelistic work and as their membership has an increasingly large proportion of those not employed out of foreign funds, the Presbyterian membership of these committees may be increased.

## II The Powers of the Joint Committees.

1. The Joint Committees shall have power to organize themselves with the understanding that the Secretary-Treasurer of the Mission is the Secretary-Treasurer of the Joint Committee (but without a vote on any committee except the one of which he may be a member), the record and accounts of the committees being an integral part of the records and accounts of the Mission.

2. The Joint Committees are expected to survey the whole need of the field of work allotted to them, to consider how much of this work should be done without financial payment, to prepare estimates for the work for which financial provision should be made, to determine how much of the money needed should be provided in India and how much it is right to ask from America, to administer the funds which may be available and to direct the work for which they are supplied (not including the fixing of salaries and grades). They shall appoint, transfer and dismiss agents, make recommendations on policy and methods of work to the Presbytery and the Mission, recommend to the Mission alterations in existing buildings and an order of preference for new property and advance work, including new missionaries. The Committees in administering funds must do so by a two-thirds vote, as is required of the Mission by the Board.

3. These committees shall require all workers and institutions under their control to submit annual reports of the development and progress of the work and in their turn shall submit to the mission and the Presbytery a report of their proceedings, the work done and the use of the funds, either body being competent to express its opinion as to how the work may be improved and mistakes corrected. All the reports prepared by the committees shall be sent up to the India Council with the Mission's and the Presbytery's judgment on them, Council having veto power by a two-thirds vote over the use of funds.

4. To the Joint Committee on Evangelistic work shall be committed the funds designated by the Mission for Class IV and such school work as is carried on in and for the villages and institution having close connection with evangelistic work and such parts of class VII as have to do with district work. Where any question shall arise regarding such allocation the Mission shall decide.

To the Educational Joint Committee shall be committed the funds which the Mission shall allot to Class V (except such as are

designated for the Evangelistic Committee) and such class VII items as belong to schools.

To the Medical Joint Committee shall be committed the funds that the Mission shall assign to Class VI and such part of Class VII as is connected with medical work.

Any powers, funds, or work not specifically handed over to these committees shall remain with the Mission as heretofore.

Two Indian members representing each Joint Committee will be invited to be present in the Mission meeting when the reports of the Joint Committees are being considered and while the allocation of funds to the various Joint Committees is being made.

Each committee may appoint its own auditing or finance committee to whom all who administer funds must present their accounts with vouchers for audit and sanction. The Secretary Treasurer shall be a member of each of these committees. These auditing committees shall have power to disallow expenditures not in accord with the appropriations and rules, but subject to appeal to the Joint Committees. Where no such auditing committee is appointed the Finance Committee of the Mission shall arrange for the audit.

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zarúr hai, aur auraton ko chhorke kalisiyá ke khádim-ud-dín yá qásis hñí honá zarúr hai, lekin agar Presbytery eháhe to do tihái ráe ke zariá se kisi ko chun sakti hai jo ki in uhdon ko nahín rakhtá. Chhune húe shurakáon ko kameti ke jalson men házir hone ká wáda dená zarúr hai.

2. **Muttahid talímí kameti**—Mission ke jitne shurake jo ki talímí kám men apná ziyáda waqt sarf karte hain aur jo ki ráe dene ke mustahaqq hain, (siwá wub jo ki talímí kám *evangelistic* kameti ke zer nigrán karte hain) is kameti ke sharík bongé. Is kameti ke námzad karne ke had Mission ko majáz hai ki Mission ke aur shurake jo ki ráe dene ke mustahaqq hain, do baras ke liye is kameti ke shurake muqarrar kare. B. A. yá ziyáda gređ ke Head Master aur Head Mistress is kameti ke shurke hongé, aur do-tihái ráe par kameti ko majáz hogá ki do baras ke liye B. A. gređ se kam ke Head Master yá Head Mistress ko "*co-opt*" kare. Donon Presbyterion se darxhwást kí játí hai ki we do shurake (har sál ek jo do baras kí miád rakhe) chun le. Yih kam az kam F. A. pás shuda hon. Yih ebune húe ashkháas zarúr Hindustán kí Presbyterian kalisiyá men sharík bon aur auraton ko chhorke kalisiyá ke khádim-ud-dín yá qásis hon, lekin do-tihái ráe ke zariá se log jo in uhdon ko nahín rakhte chhune já sakte hain.

3. **Muttahid Medical (Iláj) kí kameti**.—Sab Missionsry dáktar aur *trained nurse* jo ki Mission men ráe dene ke mustahaqq hain aur jo medical kám karte hain is kameti ke shuraka hongé. Mission tin aur sburake do baras ke liye apní ráe denewálon men se chun legí. Har Presbytery se darxhwást kí játí hai ki wub do shurake (har sál ek jo do baras ke liye ho) ohun le. Aise sburake dáktar yá nurse ke maqúl kors ke talím yáfta hon, lekin Presbytery do-tihái ráe ke wasile se agar eháhe, in denon men se ek ebun sakti hai jo ki nurse yá dáktar na ho.

Jis qadr kí Presbytery kí taraf se kalisiyá men yá *evangelistic* kám men rupae barháe játe hain aur kí Presbytery ke shurakáon men ziyáda log jo ki pardesí rupiyon se tanxhwáh nahín páte hain, páe jáenge, us qadr Presbytery kí taraf se in kametiye par sburake barháe já sakege.

## II MUTTAHID KAMEṬIYON KÁ IKHTIYÁR.

1. Muttahid kameṭiyon ká ikhtiyár hogá ki apne qawáin uikálen, lekin Mission ke Secretary-Treasurer har kameṭi ká Secretary-Treasurer hogá. Us ko kisi kameṭi par ráe deue ká haqq na hogá, siwá us par jis ká wuh ek member hai. Munásib hai ki wuh har kameṭi ke jalson men bázir ho is liye ki un ki rúedád aur hisáb Mission ki rúedád aur hisáb ke hisse hain.

2. Har muttahid kameṭi ko cháhiye hai ki wuh kull kám jo us ke sipurd kiyá játá hai madd i nazar rakhe aur us ki zarúriyát ká kḥayál kare. Uu ko cháhiye ki faisala karen ki kám ká kaun sá hissa bagair rúpiya sarf kiye húe chaláyá já saktá hai, aur jis kám ke liye rúpae sarf karná munásib hai takhmína nikálen aur faisala karen ki jo rúpae darkár hon. kis qadr Hindustán hí men jama kiye jáwen aur kis qadr America se mangwáná munásib hai; aur jo rúpae kameṭi ke ikhtiyár men hon, un ko kḥareh men káwen, aur jis kám men wuh sarf hon us ki uigráni karen. (Lekin greḍ aur tankḥwáhon ká muqarrar karná Mission ká kám rahegá) Un kameṭiyon ko ikhtiyár hogá ki kárguzár-on ko muqarrar karen, un ki tabdilí karen aur barkḥást bhí karen. Un ko ikhtiyár hai ki Mission aur Presbyteriyon ke sámue kám kám ke chaláne ke liye ná tadbíren pesh karen. Wuh Mission se maujúda makáuát kí marammat aur tabdilion ke báre men sífárish kar sakte hain. Wuh aisí fihristen taiyár karke Mission ke sámne pesh kar sakege jin men uayí jáedád, naye kám ke liye rúpae aur nae Mission arion ke liye darkḥwásten hon. In fihriston ke shurú men un báton ká zikr ho jo ki ziyáda zarúri samjhí játí hain. Jab ki rúpiyon ke kḥareh karne ke báre men ráe dí játí hai, to do-tihái muttafiq-ur-ráe manzúri ke liye hongé, kyúнки yih Board ká qánún hai.

3. Yih kameṭiyán har kárguzár se aur har Institution se (iskúl, wg.), jo uu kí zer uigrán hain sálána reporten talab karen, jin men kám ki taraqqí, wg., ká bayán ho. Har kameṭi Mission aur Presbytery ko apní rúedád aur kám ká bayán aur rupiyon ká ek hisáb bhej dewen aur Mission aur Presbyteriyon ko majáz hogá ki kám kí taraqqi deue yá kamzoriyon ko miṭáne ke liye saláh den. Kameṭiyon kí kull reporten aur jo ráen Mission yá Presbyteri.n un kí nisbat dewen, India Kaunsil (Council) ko rawána kí jáengi. Kaunsil kí do-tihái muttafiq-ur-ráe ke zariá se rúpiyon ke muámilon men ná manzúri ho saktí hai.

4. *Evangelistic* muttahid kameti ko hath mein wuh rupae saunpe jaenge jo ki Mission ke takhmina ke klass 4 mein hain aur klass 5 mein ke wuh rupiye jo ki dihat mein ya dihat ke liye talimi kam ke liye hain. Klass 7 mein jitne rupiye *evangelistic* kam ke liye hain, us ke hath mein bli hain. Jab taqsim karne mein ko iatiraz howe to Mission us ka faisala karegi.

Talimi kameti ke hath mein wuh rupae sipurd kiye jate hain, jo ki Mission ke takhmina ke klass 5 mein hain (siwa un ke jo ki *evangelistic* kameti ko diye gaye hain) aur klass 7 ke wuh rupiye jo ki iskulon se taalluq rakhte.

Medical muttahid kameti ke hath mein wuh rupae saunpe jate hain jo ki klass 6 mein hain, aur klass 7 ke wuh rupiye jo ki Medical kam se taalluq rakhte hain.

Wuh ikhtiyari rupiye aur kam jo ki saf taur par in kametiyon ke sipurd kiye uahin gaye peshtar ki tarah Mission ke zimme mein honge.

Har kameti se do Hindustani shurakon ko dawat di jae gi ki Mission ke jalse mein hazir hon, jis waqt ki muttahid kametiyon ki reporten pesh ki jati hain aur jis waqt ki ayanda sal ke liye kametion ke bich mein rupiyon ki taqsim ki jati hai.

Har kameti apni *auditing* aur *finance* (janeh aur mali) kameti muqarrar kar sakti hai. Har shakhs ko jis ke hath mein rupiyon ka intizam diya jata hai, is kameti ko apna hisab mai rasiden janeh aur manzuri ke liye pesh karna hongi. In kametiyon ka ek sharik Mission ka Secretary-Treasurer hoga. In janehne ki kametiyon ko majaz hoga ki wuh kbareh jo ki takhmina aur qanunon ke khilaf kiya gaya ho, na manzur karen, lekin April Muttahid kameti ko ho sakti hai. Agar ko *auditing* kamoti muqarrar na ki jae, to Mission *Finance* Kameti janehne ka intizam karegi.

COURSE OF STUDIES --- SAHARANPUR THEOLOGICAL SEMINARY.

1st YEAR.

1. Old Testament--- 5 hours per week throughout the year.
  - (a) General Introduction: Language, Canon, MSS. and Versions.
  - (b) History of Israel up to the Founding of the Monarchy.
    - (1). Introduction Gen 1-12.
    - (2). Patriarchal age
    - (3). Mosaic age and period of the Judges.
  - (c). Study of the Theological conceptions of the respective periods.
  - (d). In this and the following years the introductions to the various O. T. books will be taken up in connection with the study of these sources.
2. New Testament---
  - (a). Life of Christ by Stalker, translated by Rev. Talibuddin. Three months, one hour each day, 5 hours a week.
  - (b). Harmony of the Gospels, Stevens and Burton.
  - (c). The four Gospels to be read with the above.
  - (d). General Introduction to the New Testament: one month, 5 hrs.
  - (e). Study of the four Gospels and of Acts: three months, 5 hrs. per week. Text book Sunf ul Jadid I Part.
3. Bible Geography and Archeology.
4. <sup>Valley and</sup> Popular Hinduism from B.R. Roy's tracts.
5. Mumukshu Bhawan : Conjina-i-Islam.
6. Village Work: Fafiq ul Mannad
7. Open India Schools

2nd YEAR.

1. Old Testament 2 hrs. per week.
  - (a). History of <sup>Judah</sup> Israel from Founding of Monarchy to the Fall of Samaria.
  - (b). Prophecy and Prophecy during period.
  - (c). Theology of period
    - (1). Theological conceptions of the religious leaders.
    - (2). Popular religion.
2. New Testament. 3 hrs. per week.
  - (a). Life of Paul: Paulus ki Barguzasht
  - (b). Studies in the Epistles of Paul: First three groups, excluding the Pastoral Epistles. Sunf ul Jadid II Part.
  - (c). Special study of I. and II. Corinthians.
3. Theology 2 hrs. per week. Theology proper and Anthropology.
4. Church History: From the Founding of the Church to the Reformation. K. I. Siya ki Tawarikh I., II., and III. Hiss. 2 hrs. per week

5. The Church, its Nature and Mission: Selections from *Manih ki Kalisiya*. 2 hrs. per week.
6. Lessons on Village work
7. Philosophic Hinduism.
8. *Munimadhar: Kali's Faith of Islam.*
9. *S. S. Sermon Proposals*

3rd YEAR.

1. Old Testament-- 2 hrs. per week.
  - (a). History from the Fall of Sennacherib to the Return from the Exile.
  - (b). Prophets and Prophecy of the period.
2. New Testament --3 hrs. per week.
  - I, The Pastoral Epistles, Catholic Epistles and Hebrews.
  - Special study of the Gospel of John.
3. *Theology - Scriology*
  3. The Sacraments and Eschatology. 3 hrs. per week.
4. Church History and Church Government; 2 hrs. per week.
  - (a). Church History: From the Reformation to the present day; *Kalisiya ki Tawarikh*, IV, Part, with selections from *Manih ki Kalisiya*.
  - (b). Church Government: Canons, Rules, and Forms of Procedure of the Presbyterian Church in India.
5. Homiletic and Pastoral Theology.
6. Evidence of Christianity.
7. Comparative Religion.
8. Modern Hinduism ; Modern Religious Movements in India,-- by Farquhar.

9 School Management

II. ENGLISH COURSE.

For University Graduates and others possessing a sufficient knowledge of English, and English Class is maintained. The subjects are similar to those of the vernacular course, with the addition of New Testament Greek. The course covers a period of two years.



INDIAN OUTLOOK.

"PEACE WITH HONOUR."

(FROM OUR OWN CORRESPONDENT.)  
BENARES, December 23.

The following statement has been sent to the press by Mr. Jannadas Durrakudas, M.L.A. and Pandit Hirdyanath Kunzru, M.L.C.  
A few days ago Mrs. Besant and Pandit Madan Mohan Malaviya decided in view of recent developments to approach His Excellency the Viceroy with a request to convene a round table conference of representatives of all shades of political opinion, which would suggest a solution of the problems with which the Government and people are confronted at this juncture. We proceeded to Ahmedabad on the 16th instant to ascertain Mr. Gandhi's views in regard to the matter. We went there not as representatives of any political party but as individuals, with the knowledge and approval of Mrs. Besant and Pandit Madan Mohan Malaviya. Of what occurred there it is enough for the present to say that when we left Ahmedabad we thought we were justified in being hopeful. We believed that so far as Mr. Gandhi was concerned, there would be no difficulty about the convening of the conference, whatever the final result might be. When we reached Calcutta, however, we learnt with great surprise and disappointment that Mr. Gandhi had subsequently taken up an attitude which belied this hope. And the situation has been rendered still more difficult by the interview which he has given to the Associated Press.

A NEW SPIRIT.

It is open in India to refuse to enter into negotiations with Government and to embark on a struggle which may be protracted, and which will certainly be fraught with serious risks and entail heavy suffering on the people. And let us seriously consider the grounds on which she is being asked to pursue such a course. If her willingness to join the conference had been interpreted as a sign of weakness by Government, or if they had asked her to make a surrender on any question of principle, her refusal to entertain the idea of a conference would have been intelligible or justified. But such a state of things is far from having arisen. One may or may not agree with all that the Viceroy said in his reply to the deputation which asked him to invite the conference, but it is clear that the conference would nevertheless have been free to consider every question, and we believe it will be generally acknowledged that the reply was studiously conciliatory. His Excellency only asked that a temporary truce should be observed on both sides, while the discussions lasted, in order that the conference might meet and carry on deliberations in an atmosphere of goodwill, which was essential if its efforts were to meet with any success. "I should have wished," said His Excellency, "And I know that I speak not only my own thoughts but those of Pandit Malaviya in this respect, that if such conditions had supervened no advantage or triumph be claimed on either side and no reproach should be made by one to the other of having been forced to yield or of not having the courage to proceed with its campaign. I should have wished to see a new spirit introduced."

THE ONLY METHOD.

Neither party was to be forced to acknowledge that it was in the wrong. The unhappy past was to be put out of mind as far as possible, and the conference was to concern itself with the future only. This was the method followed in regard to the Irish Conference. It is the only method possible where differences between two parties have to be adjusted amicably. Where one party insists on the admission by the other of its mistakes before it will agree to any settlement whatever course it will adopt, the conference is clearly out of question. It follows from the very idea of the conference that both parties are willing to recognize that they may have committed mistakes and that they should meet on a footing of equality. Mr. Gandhi, however, holds that a favourable atmosphere for the conference can be created only when Government admit that they have been following an unjust policy. The non-co-operator in his opinion, cannot suspend his activities. "There is really nothing for us to suspend," he says in his interviews, "for we cannot be expected, until there is an actual settlement or a guarantee of settlement to ask school boys to return to Government schools, or lawyers to resume practice, or public men to become candidates for the Councils, or title-holders to ask for the return of their titles. In the nature of things it is therefore clear that the non-co-operators have to do nothing."

SETTLEMENT YET POSSIBLE.

The Viceroy has made no such demand. Non-co-operators have not been asked to give up their principles or to start practicing the very opposite of what they have been inculcating for fifteen months, but to refrain temporarily from indulging in activities which rightly or wrongly have given offence to the other party, that is, civil disobedience, picketing and the bringing about of hartals, and at the worst to remain silent for a brief while only. The right hand of fellowship has been extended to them. They can grasp it without loss of self-respect or dereliction of principle. If they allow this opportunity of bringing the present struggle, which is embittering the people and Government alike, to an honourable close to slip by, they will place themselves in a wrong position. Assuming for a moment that the fight which they are waging will ultimately end in complete victory for them, the grave perils which attend it cannot be ignored. Not only statesmanship but prudence and patriotism require that they should be avoided. The Congress will meet in a few days. We venture to hope that it will not invite the country to undergo unnecessary suffering. A friendly settlement is yet possible. The door of hope has been left open by the Viceroy. It is hard to believe that it will be slammed by Mr. Gandhi. A gesture from him may bring peace to a distracted country. Will he reject peace with honour?

WESTERN INDIA LIBERALS.

At a meeting of the Council of the Western India National Liberal Association, held in Bombay yesterday, the following resolution was unanimously passed:—That having considered further telegrams received from the secretaries of the Liberal Federation and having regard to the present political situation, this Council resolves to send a telegram to the secretaries that it is the considered opinion of this Council that before holding the session of the Federation, there should be a preliminary meeting of the All-India Council of the Federation to be privately held in Bombay at an early date to consider the situation with due regard to the principles of the Liberal Party and to form a deliberate judgment upon the question as to the policy to be adopted by that Party with reference to the measures adopted by Government to maintain law and order.

MR. GANDHI'S ATTITUDE.

THE VICEROY BLAMED.

AHMEDABAD, December 21.

Referring to Lord Ronaldshay's speech at the Bengal Legislative Council on Monday, Mr. Gandhi made the following statement to a correspondent of the Associated Press at his ashram. "I have read Lord Ronaldshay's speech in the Bengal Legislative Council. Whilst I appreciate the note of conciliation about it, I cannot help saying that it is most misleading. I do not want to criticise those parts of the speech which lend themselves to criticism. I simply want to say that the present situation is entirely his own and the Viceroy's doing. In spite of my strong desire to avoid suspecting the Government of India and the local Governments of a wish to precipitate a conflict with the people up to now, all that I have heard and read, leads me to the conclusion that my suspicion is justified."

"Whilst I do not wish to deny the existence of some sort of pressure, even intimidation, on the part of individuals, I do wish emphatically to deny that in connection with the phenomenal hartal on the 17th November in Calcutta there was any intimidation organised or initiated by, or on behalf of the local Congress or the Khilafat Committee. On the contrary, I am certain that the influence exerted by both these bodies was in the direction of avoiding all intimidation. Moral pressure there certainly was, and will always be in all big movements, but it must be clear to the simplest understanding

that a complete hartal such as Calcutta witnessed on the 17th November would be an impossibility by mere intimidation. But assume that there was intimidation. Was there any reason for disbanding the Volunteer Corps, prohibiting public meetings and enforcing laws which are under promise of repeal? Why has no attempt been made to prove a single case of intimidation. It grieves me to have to say that the Governor of Bengal has brought in the discovery of swords or sword sticks in one place in Calcutta to discredit large public organizations. Who intimidated the people into observing a complete hartal in Allahabad after all the leaders were arrested and in spite of the reported undue official pressure that was exercised upon shopkeepers and gharriwalas at that place?

N. C. O.'S HAVE TO DO NOTHING.

Again, his lordship says "If we are to assume that this development means there is a genuine desire to bring about improvement, there must be a favourable atmosphere in other words, it will be generally agreed that there must be an essential preliminary to any possible conference. If responsible leaders of non-co-operation now come forward with definite assurance that this is the correct interpretation, I should then say we are in sight of such a chance of circumstances as would justify Government in reconsidering the position. But words must be backed by deeds. If I were satisfied only that there was general desire for the conference and that responsible non-co-operation leaders were prepared to take action, then I should be prepared to recommend my Government to take steps in consonance with the altered situation". This is highly misleading. If wherever the words "non-co-operation" were put in, and if the whole of the statement came from a non-co-operator, it would represent the correct situation. Non-co-operations have really to do nothing, for they have precipitated nothing they are over-cautious.

The disturbance in Bombay was allowed to over-ride their keen desire to take up aggressive civil disobedience, but in the present circumstances the phrase "civil disobedience" is really a misnomer. What non-co-operators are doing to-day, I deem every co-operator would do to-morrow under similar circumstances when the Government of India or the local Governments attempt to make our political existence or agitation, no matter how peaceful, an utter impossibility. May we not resist such attempt by every lawful means at our disposal? I cannot imagine anything more lawful or more untal than that we should continue our volunteer organization purging them of every tenderer to become violent, and continue also to hold public meetings taking the consequences if such a step. Is it not proof of the law sliding insidiously of hundreds of young men and old men that they have meekly without offering any defence, and without complaining, accepted imprisonment for having dared to exercise their elementary rights in the face of Government persecution.

"A HARMLESS THING."

It is the Government which is to prove its genuine desire for a conference, and an ultimate settlement. It is the Government which had to arrest the fatal course along which repression is taking it. It is the Government that is to prove to non-co-operators, its bona fides before it can expect them to take part in any conference. When they do that it will find that there is an absolutely peaceful atmosphere. Non-co-operation when the Government is not resisting anything except violence, is a most harmless thing. There is really nothing for us to suspend. We cannot be expected until there is actual settlement, or guarantee of settlement, to ask school boys to return to Government schools or lawyers to resume practice or public men to become candidates for the Councils, or title-holders to ask for return of the titles. In the nature of things, it is therefore clear, that non-co-operators have to do nothing.

BASIS FOR A CONFERENCE.

"Speaking personally, I can certainly say that if there is a genuine desire for a conference, I would be the last person to advise precipitating aggressive civil disobedience which certainly it is my intention to do immediately I am entirely satisfied that the people have understood the secret of non-violence, and let me say, the last ten days' events have shown that the people seem clearly to understand its inestimable value. If then the Government recognizes that the non-co-operators mean business, they intend to suffer limitlessly for the attainment for their goal, let the Government unconditionally retrace its steps, cancel the notification about disbandment of volunteer organizations and prohibition of public meetings, and release all those men in the different provinces who have been arrested and sentenced for so called civil disobedience, or for any other purpose given under the definition of non-co-operation, but excluding acts of violence actual or intended. Let the Government come down with a heavy hand on every act of violence of incitement to it. But we must claim the right for all time of expressing our opinions freely and educating public opinion by every legitimate and non-violent means. It is therefore, the Government, who have really to undo the grave wrong they have perpetrated and they can have the conference they wish under a favourable atmosphere.

Let me also say, that so far as I am concerned, I want no conference to consider the ways and means of dealing with non-co-operation. The only conference that can at all avail at the stage is a conference called to deal with the causes of the present discontent namely the Khilafat and the Punjab wrongs and the Swaraj. Any conference, again which can usefully sit at the present stage must be a conference that is really representative, and not a conference to which only those whom the Government desire are invited.

THE LAJPAT RAI CASE.

(THROUGH ASSOCIATED PRESS.)

LAHORE, December 21.

The adjourned hearing in the case against Lala Lajpat Rai and three others was resumed to-day inside the Central Jail. The proceedings, however, were open to the public to-day, and about 60 persons were present at the trial, including the relatives and friends of the accused, members of the High Court Bar and the representatives. A special shaniana has been erected in the open space where the trial place, and every member of the public ridden with a chair.

After some discussion about the written statements by the accused, Lala Lajpat Rai put questions to Lala Lajpat Rai to which latter replied he was sorry he could not answer any question put by the Court. Lala Lajpat Rai means an discourtesy to the Court in accordance with the practice of non-co-operation throughout the movement which I am going to mention all the facts bearing.

Magistrate:—The statement which you have made is not a statement unless it is made by Lala Lajpat Rai at this statement to the Magistrate it said:—"I must object contains several irrelevant matters on hearing on the case, including in a political statement."

Lajpat Rai: Well, going to read anything meant. You can do it. The Court then put to which the latter not make any statement that I do not read.

In reply to the Gopi Chand said made by me I can't say anything. Malik Lal J statement, say Court nor the framed chair under Section Court they Advocate Advocate J Sleem, Court defense proceed La' are

**MALABAR OUTLOOK.**

**APPEAL FOR RELIEF.**

(THROUGH ASSOCIATED PRESS.)  
MADRAS, December 21

Mr. G. K. Devadhar, vice-president of the Servants of India Society, interviewed by a representative of the Associated Press, expressed disappointment at the tardy and insufficient response to his appeal for money for Malabar relief. He attributed this mostly to the want of a correct appreciation of the real situation in Malabar, in regard to the need for relief measures and to the determined indifference to recognise widespread misery, lest it should be put to the discredit of non-co-operation and the Khilafat. Mr. Devadhar expressed thanks to the *Times of India* for its vigorous advocacy for funds and also the *Bombay Chronicle*, the *Leader* and *Pioneer* for their help in this matter. His collections, amounting nearly Rs. 95,000 in Bombay, came mostly from Parsis, Gujarati Hindus, mostly merchants, and some Europeans who were slowly recognising the need for helping this cause.

**A DESERTED REBEL CHIEF.**

CALICUT, December 22.

According to details now available regarding the surrender of Chembra-vari Thangal, the notorious rebel leader, it would appear that he had been benetically deserted by his followers.

Thousands, in the early stage of the outbreak and who dispirited with their defeat in numerous engagements with the troops, were compelled to surrender in batches with the result that Thangal had no followers left with him at the time of his surrender. Kozhasseri Menmal, the Chief lieutenant of Thangal, was the first to surrender and it was from him that the whereabouts of Thangal were ascertained. At the time of his surrender Thangal was in the house of a Moplah named Kamanthodika Uniyankutty Hali of Vellathur Ansom. From the followers of Thangal have been recovered over 2,500 swords.

**THE MANNARGHAT CASE.**

In arguing the case for the prosecution in the Mannarghat Elyee Nair's case the Crown Prosecutor referred to the Khilafat activities in the district prior to the rebellion and pointed out that the accused committed the offence of waging war by joining the rebels and also abetted the waging of war by joining in a conspiracy with Seethikoya Thangal and various other Khilafat workers. The accused actively attempted to wage such war by collecting arms and ammunition for the purpose of sending them out to the rebels in various other parts of the district. The accused joined the rebels in active insurrection and he was seen going with certain persons fighting against a crowd. It was the accused who had been practically engineering the whole affair and actively inciting others to do all wrong things. Witnesses after witnesses had proved that the accused joined Seethikoya Thangal in various Khilafat meetings where volunteers were enlisted and sworn in with the object of overthrowing the British Raj.

Continuing the Crown Prosecutor submitted that the evidence *prima facie* showed there was a conspiracy between the accused, Seethikoya Thangal and several other persons and that the object of the conspiracy was to establish Swaraj. The Khilafat, as understood in Ernad, was not the supremacy of the Khalif but a Moplah raj.

The conduct of the accused and Seethikoya Thangal was clearly to overthrow the present Government. The enlistment of volunteers was proof positive that violence was intended.

Mr. K. P. Raman Menon for the defence argued that the Moplahs of Karimpoya did not require any initiative from the accused to go and demand guns from the Ernad Rajah's palace.

There was no evidence to establish that the accused attempted to collect provisions for the rebels. Mr. Menon submitted that the evidence against the accused was so flimsy that a charge should not be framed against him. Orders in case will be passed to-morrow.

**OFFICIAL REPORT.**

CALICUT, December 22.

The District Magistrate has issued the following *communiqué*:—Seethikoya Thangal, an important rebel leader with the remnant of his band, with 7 firearms and 5 swords, was captured by the 29th Gurkhas near Mannarghat yesterday. Detachments of the 3-70th Kachins operating from Pandalur, reconnoitering the paths leading towards Mundur for four miles without opposition.

**LOOTING CASE DISPOSED.**

CALICUT, December 22.

The Special Tribunal this afternoon disposed of the case in which four Hindus and twenty-nine Moplahs were charged with looting the post station at Cherupulcherry and setting fire to the records. The first accused, T. Kesavan Nayar, Secretary of the Congress Committee, Cherupulcherry, who was found to be the leader of the gang, was sentenced to rigorous imprisonment for ten years. Of the remaining 32 accused, 31 were sentenced to rigorous imprisonment for eight years, the remaining one accused, Kunju Ezhuthachan, was given the benefit of the doubt and acquitted, one of the Judges, however, dissenting from the majority. By virtue of the power vested in the Court, Their Honours directed that rigorous imprisonment might be treated as transportation. All the accused were also sentenced to rigorous imprisonment for six months each on a charge of unlawful assembly, the sentences to run concurrently.

CALICUT, December 23.

Special Tribunal this afternoon disposed of a case in which Mannarghat Elyee Nayar was charged with waging war against the King-Em and in doing so the Court observed that evidence adduced to prove that accused Nayar waged war against the King-Em was not sufficient and did not establish a suspicion against him. He is therefore discharged.

**DEALING WITH THE REBELS.**

The District Magistrate has just issued the following *communiqué*:—A detachment of 100 British troops accompanied by a detachment of 100 Moplahs from the 29th Gurkhas, on December 9, 1921, attacked and killed 9 rebels and 7 swords. Two sepoy were attacked by 15 rebels. The beat off the rebels, and killed others. One sepoy was killed. The rebels were taken with 20th. Sixteen rebels were taken at yesterday Signal Hill, Mambur and Nadugh. The road is open for traffic.

Some of the rebels have been donated to the Government by Sheth Margalal, a prominent Fund, Bombay.

**RECENT VISIT.**

(THROUGH ASSOCIATED PRESS.)

December 23.

The arrival of the Governor's party was only met by a small number of officials. During the stay at the hotel, the Governor and his party were entertained by a colored band and a band of 200 men.

**AT AHMEDABAD.**

**THE LEADER'S ARRIVAL.**

(THROUGH ASSOCIATED PRESS.)  
AHMEDABAD, December 22

Hakim Ajmal Khan, the President elect of the Khilafat Conference, and Dr. Ansari arrived here last night, while Mr. Hazrat Mohani the President elect of the All India Muslim League, arrived this morning by the Gujer mail, which also brought a large number of delegates, including Mr. Chotani, Mrs. Saladevi Chowdharani, Mr. N. C. Kelkar and Mr. R. P. Karandikar.

Mr. Vallabhai J. Patel, the Chairman of the Reception Committee of the Congress, and Mr. Abbas Tyabjee, the Chairman of the Reception Committee of the All India Muslim League received at the station Hakim Ajmal Khan and Mr. Hazrat Mohani, who were both greeted. The victoria in which Hakim Ajmal Khan and Messrs Mohani, Patel and Tyabjee were seated was decorated with floral wreaths and the procession, starting shortly after nine, passed through the principal thoroughfares, which are all narrow. Richey Road where the crowd was thickest, was tastefully decorated with bunting and arches on which several mottoes had been inscribed, the most important of them being, "The battle is for the brave, not the timid" and "By our victory the whole world will be astonished." Several shops displayed what are called Swag flags with a charka inscription. Dr. Kanning a local non-Communist and prominent practitioner, accompanied by Principal Gidwani and Prof. Swami Narayan, of the National College and Inam Sahab Bawazi, Secretary of the Khilafat Conference, also went with the procession. The procession broke up at the office of the Provincial Congress Committee shortly before noon.

**PARASITE OF KALA-AZAR.**

**AN INTERESTING DISCOVERY.**

(THROUGH ASSOCIATED PRESS.)

DELHI, December 22.

It is announced that Mrs. Adie, who is working with a scientific committee in Assam under the auspices of the Indian Research Fund Association, has found what she regards as the parasite of *kala-azar* in large numbers in the salivary glands and ducts of a bed bug caught on the bed of a suspected case of *kala-azar* in an infected area. This discovery was made on November 26th, 1921. This observation is a very interesting one scientifically, and if the further work which is being carried out confirms the observation, it will be a most important addition to our knowledge of the causation of this disease because it will definitely incriminate the bed bug as a vector of *kala-azar*. Of course much further research work will have to be done to fully establish the identity of the parasite, but the present observation is very suggestive. The bed bug has for a long time been suspected as a carrier of the parasite, and the researches of Major Patton, I.M.S., have lent very considerable support to this hypothesis. Such a discovery shows the great importance of medical research work in India and the need for giving encouragement to it in every way, especially by the allotment of adequate funds for its prosecution, because if by such a discovery so fatal a disease as *kala-azar* could be stamped out, it would eliminate an enormous amount of suffering and death amongst the people in India. Those concerned with labour problems in the great industries, e.g., tea, in India, will be greatly interested in this announcement. Mrs. Adie's result will be published in the January number of the Indian journal of Medical Research.

**THE PASSIMETER.**

**TICKET CLIPPING TO CEASE.**

Kilburn Park Station, on the Bakerloo, is to test the latest Underground time-saving device—the "Passimeter."

With this invention tickets are issued and cancelled in the same operation; ticket-clipping is abolished; and season-ticket holders are neatly ticked off by a little thumb lever, and then pressed through the barrier.

"All arrangements are now being made for the experiment to be carried out," said an official of the company "and a public test will probably be made soon."

"The main feature of the new system is a machine which not only dates and cancels tickets, but also registers that these operations have been carried out."

"Three different cyclometers play their respective parts. The first cyclometer registers the dating and cancellation of the tickets as issued, and sounds a sort of bus-conductor's ticket-punch bell."

"Then the traveller passes through the self-registering turnstile 'Passimeter,' which records his passage through the barrier on the second cyclometer."

"A third cyclometer is in charge of a banking clerk at a special window for season ticket holders."

"Barriers are so arranged that the only access to the trains is via the booking office and the 'Passimeter.'"

"A passenger, therefore, having received the dated and cancelled ticket, is perfectly free to proceed through the 'Passimeter' to the lift, escalator, or platform, as the case may be, without the delay or inconvenience of the customary ticket barrier, which is entirely dispensed with."

"At the end of a journey the collection of tickets is carried out in the usual manner."

**OTHER AMUSEMENTS.**

**CINEMA PRECIOUS.**—Mr. Nusserwanji Engineer presents to-night and this week the concluding five parts of the serial "Macisto Supermann." Macisto performs some further prodigies of valour, including a feat he has never dared to do previously—namely, lifting a heavy motor-car with four persons sitting in it. The climax of the story is interesting, with the usual "All's well that ends well."

**GLOBE CINEMA.**—Messrs. K. D. and Brothers present to-night and this week at the Globe Cinema (Saudhurst Road) further 2 parts—Episodes 7, 8 and 9,—of their serial "The Tiger Band" featuring Helen Holmes. In this week's instalment, the identity of the Marked Man persecuting Helen Jackson is suspected. Helen again finds herself many times trapped in the clutches of "The Tiger Band" but by her presence of mind succeeds in thwarting the plans of the gang.

**WEST-END CINEMA.**—Messrs. K. D. and Brothers present to-night and this week at the West-End Cinema (New Churney Road), a photoplay selected specially for the Christmas week: "Six Husbands and Calico Wives," featuring House Peters, Eva Novak and Mary Alden. The promise of a bride to "Lose, Honour and Obedience" her husband is the chief theme of the plot, a fashionable, smart society man asks his simple, economical wife, who is of a retiring disposition, to obey him in everything, and move in smart society as he wished. She did this—of course with very startling results.

(Continued from preceding column.)

some other gentlemen were taken round the camp. His Excellency and the Governor made a thorough inspection of the camp and was highly pleased with all the medical, sanitary and other arrangements for the comfort and convenience of the refugees, while Lady Willingdon evinced a great deal of interest in the women and children, and immediately won the hearts of the latter by distributing sweets. Visits were also paid to all the other refugee camps in Calicut, with the same results.

Their Excellencies in their special train and at about 3 p.m. Her Excellency visited the refugee camp at Chalam while His Excellency received a deputation of Rajahs at the Huzur. The deputation urged, amongst other things, the training of men for military service, the remission of land and other promises arising out of the war. His Excellency promised to consider the matters represented by the deputation, which then withdrew.

# THE NATIONAL MISSIONARY SOCIETY OF INDIA.

(*Bharat Kristiya Sevak Samaj.*)

## CONSTITUTION.

### I. Name.

The Society shall be called "The National Missionary Society of India." and *Bharat Kristiya Sevak Samaj* in the vernaculars.

### II. Object.

The object of the Society shall be to undertake missionary work in India and adjacent countries and to lay on Indian Christians the burden of responsibility for their evangelisation.

### III. Policy.

The Policy of the Society shall be (1) To deepen the spiritual life of its members. (2) to foster missionary spirit and promote co-operation and unity among Christians. (3) To promote among its members a sympathetic study and understanding of the religions of India and to adopt as far as possible indigenous methods of missionary work.

### IV. Membership.

1. All Christians who undertake to pray for the work of the Society, further its object and contribute to its funds shall be members.

2. Members of the Society resident in a particular locality may organise themselves into a Branch or Branches which shall be affiliated to the Society and endeavour to promote the object of the Society in every possible way. The minimum membership of a Branch shall be five.

### V. The Council.

The affairs of the Society shall be under the direction of a Council composed as follows :—

1. Each Province shall elect three representatives from the members of the affiliated Branches in the province.



*Note.*—(a) The Provinces shall be arranged in the following groups :—

1. The Punjab and the North West Frontier Province.
2. The United Provinces.
3. Bengal and Assam.
4. Behar and Orissa.
5. Rajputana, Central India and Central Provinces.
6. Bombay Presidency.
7. Hyderabad and Telugu Districts.
8. Madras, Mysore and Tamil Districts.
9. Travancore, Cochin, Malabar & S. Canara.
10. Burma.

(b) The election shall be done in the following manner :—

Each Branch of a Province shall nominate a member of the Society resident in the Province for election. Such names shall be submitted by the General Secretary for election to each of the Branches of the Province. Each Branch shall have one vote. The person receiving the highest number of votes shall be declared elected and shall hold office for three years.

*N.B.*—*During the first year the Branches of a Province shall elect three members. The one getting the least number of votes shall retire at the end of the first year, the one getting the next largest number of votes shall retire at the end of the second year and the one getting the largest number of votes shall retire at the end of the third year.*

2. One representative from such Home Missions or indigenous missionary societies as are invited by the Executive for representation on the Council.

3. Three student representatives, one being delegated by each of three Student Camps coming under one of the groups, each group having the power of delegation in successive years.

Group A.	Group B.	Group C.	Group D.
Bengal	United Provinces	Punjab	Western India
Madras City	Mysore	Malabar	Bengal
Travancore	Tamil area	Telugu area	South Canara
	South of Madras.		

*N.B.—The grouping of the Student Camps will be subject to revision from time to time.*

4. Twelve members appointed by the All-India Ladies Auxiliary of the Society of whom one at least shall be a lady student and another at least shall be a lady missionary of the Society.

5. (a) One representative elected by the Missionary Group of each field.

(b) Two full-time Secretaries nominated by the Executive Committee. Of these one shall represent Northern India and the other Southern India.

6. (a) The President and two Vice-Presidents elected by the Council every two years.

(b) The General Secretary or General Secretaries.

(c) The Treasurer.

7. Up to six members co-opted by the Council.

#### **VI. The Meetings of the Council, its Quorum and its Procedure of Transacting Business.**

1. The Council shall ordinarily meet every two years to survey the work and adopt resolutions and take such action as is necessary regarding questions of general policy or methods that may be brought up for consideration.

2. An emergent meeting of the Council may be called whenever the Executive considers it necessary or when a requisition is made by 25 members of the Council stating the specific business to be transacted.

3. Missionaries of the Society other than those appointed on the Council may attend the meetings of the Council and take part in discussions but shall have no right to vote.

4. A Branch of the Society or a community of Christians in any of the fields of the Society may send one representative at their own expense to attend the meetings of the Council but he shall have no right to vote.

5. The members of the Executive Committee may also be invited to attend the meetings of the Council meeting. Those attending the Council thus as invited members shall have no right to vote.



6. Vacancies occurring on the membership of the Council shall be filled up by the Executive till the election or nomination is made by the bodies concerned.

7. One-fourth of the total membership shall form the quorum for the transaction of business.

8. For alteration of the Constitution one half of the members shall form the quorum and any alteration in the constitution requires the approval of two-thirds of the members present and voting.

9. The Executive shall notify the meeting of the Council at least three months before they are actually proposed to be held. Notice of proposals relating to amendment of constitution shall be submitted to the Secretary in writing at least two months before the date of the meeting and the Secretary must notify the same to the members so as to give them a month's clear notice. Interim business and business put down on the agenda but could not be transacted by the Council for want of a quorum shall be transacted by the Executive Committee subject to the approval of the Council. But should any business arise which the Executive considers should be decided by the Council the Secretary shall first circulate the proposal or proposals and obtain the opinion of members. The whole file shall again be circulated and the vote of the members on a definite proposition formulated by the Executive shall be obtained.

#### VII. Headquarters,

1. The Council shall select any city in India with a fairly large Indian Christian population as the Head-quarters of the Society.

2. Any city so selected shall continue to be the headquarters for four years unless the Council decides otherwise for exceptional reasons. At the end of every four years the Council may consider the question of the location of the Headquarters.

#### VIII. The Executive Committee.

1. Every two years the Council shall appoint an Executive Committee which shall be responsible for the administration, control and general conduct of the work of the Society subject to the direction of the Council.

2. It shall be composed as follows :—

(a) The President and Vice-Presidents of the Council.

(b) Eight members of the Society residing in or near the Headquarters. These are to be elected by the Council from among 16 persons nominated by a committee composed of the General Secretary or General Secretaries and the Secretaries of the N. M. S. Branches of the Headquarters city. Half this number shall retire every year but will be eligible for re-election. The members so retiring shall be determined by ballot at the first meeting of the Council.

(c) One representative for each denominational organisation which carries on missionary work in connection with the Society.

(There are two such denominational organisations at present connected with the Society, the Syrian and the Lutheran.)

(d) One representative appointed by the Ladies Auxiliary of the Society.

(e) Three members of the Society co-opted by the members of the Executive for a year.

(f) The General Secretary or General Secretaries.

(g) The Treasurer in case the office is not held by one of Secretaries.

3. When the President or one of the Vice-Presidents is not in the Head-quarters the Executive shall elect a Chairman. Five shall form the quorum of the Executive. The proceedings of the Executive shall be circulated within three weeks of the meeting to the members of the Council for confirmation.

4. Casual vacancies occurring on the membership of the Executive shall be filled up by the Executive till the election or nomination is made by the bodies concerned.

5. If more than four members of the Council object in writing within 15 days of the posting of the proceedings to any action taken by the Executive, the matter will have to be considered again by the Executive.

6. The decision of the Executive after reconsideration shall be considered to have received the assent of the Council until and unless it is reversed by the Council.

### IX. The Provincial Finance Committee.

1. Every two years the Council shall appoint for each Province a Finance Committee consisting of two persons who could give advice on financial matters. The First Member of the Missionary Group of the Province, shall also be a member ex-officio. These can co-opt up to three members if necessary.

2. The Finance Committee shall raise funds and make appeals on behalf of the work of the Society, submit plans and estimates for erection and repairs of buildings and for the maintenance of properties.

### X. The Provincial Publicity Committee.

1. Every two years the Council shall also appoint for each Province a Publicity Committee consisting of two members, and a missionary of the Society other than the one on the Finance Committee. The Organising or Travelling Secretary for the Province shall be ex-officio member and convener. These can co-opt up to three members if necessary.

2. The Publicity Committee shall create interest in missionary work among Christians, conduct deputation work among Churches and keep in touch with Branches and persons interested in the Society, publish suitable literature for Christians and non-Christians, and issue missionary journals in the vernacular languages of the Province.

### XI The Provincial Committee.

1. The Finance Committee and the Publicity Committee along with the Provincial Secretary appointed by the Executive, the General Secretary or Secretaries and one member nominated by the Provincial organisation of the Ladies Auxiliary shall form the Provincial Committee.

2. The other representative workers connected with a particular department of work or a missionary field may attend the meetings of the Provincial Committee and take part in the discussion but will have no right to vote. Their recommendations shall be duly recorded and forwarded to the Executive for information.

3. The Provincial Committee shall (a) promote missionary interest in the Province.

(b) co-ordinate the work of the Branches in the Province.

(c) Assist and advise the Missionary Group of the Province and the Executive on matters relating to the work in the field and in the Province.

4. Five shall from the quorum of the Provincial Committee. It should meet at least once in six months. If owing to any reason the Provincial Committee does not meet the Executive shall be guided by the recommendations of the Missionary Group. All proceedings of the Provincial Committee shall be submitted to the Executive within a month of the holding of the meeting.

### XII. Officers.

1. The officers of the Society shall be a President and Vice-Presidents elected every two years by the Council and the Treasurer and Secretaries elected annually by the Executive Committee from among the members of the Society.

2. The President or one of the Vice-Presidents shall ordinarily preside at the meetings of the Council.

3. The General Secretary or General Secretaries shall conduct the affairs of the Society under the direction of the Executive Committee.

4. In the appointment of the General Secretary or the General Secretaries the opinion of the full-time workers of the Society shall be taken into consideration.

5. The Treasurer shall receive and disburse all the funds of the Society subject to the direction of the Executive Committee.

6. As need arises, Provincial Secretaries and other Secretaries shall also be appointed by the Executive Committee.

### XIII. Missionaries.

1. All the missionaries of the Society in a field recognised as such by the Executive, shall form themselves into a Group, and shall elect one of their number as First Member (Sevak). The Group shall be responsible for the carrying on of missionary work in its particular field and it is open to the Group to adopt such rules for its internal working as will be suitable to the conditions in the field. All such rules adopted by the Group shall be sent to

the Executive for approval. Rules so approved shall be sent to the Provincial committee for information.

2. Each Group with the approval of the Executive may have its own rules as regards admission of new members. But both when a new member is taken on probation and when after probation, he is admitted into the full membership of the Group, the approval of the Executive shall be obtained.

3. The members of the Group together with the other members of the Finance Committee shall submit before the 20th November each year the budget proposals of the field for the ensuing year. The Executive shall consider the proposals in relation to the proposals from the other fields of the Society and sanction the budget with changes if necessary.

4. The First Member or the member appointed by the Group for the purpose shall keep accurate accounts of all moneys remitted to him by the Treasurer, or received in the field and of all sanctioned expenditure incurred in the field, and at the end of the year the accounts shall be submitted to the Executive through the Treasurer. The accounts of the Group shall be audited annually by an auditor appointed by the Finance Committee and the auditor's report shall be sent to the Executive.

5. In the case of fields worked by the Society in definite connection with particular Church bodies (as the Syrian and the Lutheran) and in the case of fields which are not ready for the formation of Groups as outlined above, the work shall be carried on on lines to be determined by the Executive in consultation with the missionaries from time to time, and subject to such terms and conditions as are agreed upon between the Executive and the controlling bodies of the denominational organisations.

#### XIV. Property.

All property movable and immovable belonging to the Society shall be deemed to vest in the Executive Committee which can sue or be sued in the name of the Secretary.

#### XV. Auditors

The accounts of the Society shall be audited annually by an auditor or auditors appointed by the Executive Committee, and the auditor's report shall be published in the journal of the Society.



## VILLAGE EDUCATION.

## A NEW SCHEME.

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—The experience for the last hundred years has taught us that the introduction of more literary instruction in villages has induced many of the villagers to migrate to towns and cities in search of employment. A struggle for merely literary professions ensued and the result is that most of the professions which help in the production of wealth fell to the lot of those who possess inferior ability. The industries of the country are not expected to make a satisfactory advance as long as our best men do not think of joining them. This migration of able men to cities has led to the destruction of cattle. The poor animals whose owners leave their villages in search of lucrative appointments naturally fall into the hands of butchers in the absence of anybody to take care of them. The owners of small holdings and farm-labourers are not able to maintain themselves for all the twelve months of the year in their village. These men and women leave their native villages, to find employment in towns because it is impossible for them to maintain themselves in rural areas when agricultural operations are stopped. Some of these persons return to their villages to take up work on farms but many of them permanently settle in places where work is available throughout the year.

This development of towns at the cost of villages, of agricultural produce, of valuable cattle and of the wealth of the labourer is a matter for anxiety. If a villager gets work in his own village in the shape of cottage industries when agricultural operations are not going on he has no desire to leave the place of his ancestors where he has his dear little home. In our course of village education we must have an ideal before us of training up men and women who would be able to earn money without leaving their homes. Our curriculum should also include good culture, literary training and instructions which would enable our villager to adapt himself to his surroundings and to make him familiar with the affairs of the outside world and to create in him a desire to take his right place in society. Those of our villagers who are likely to be of great use in professions which have no scope in village life will migrate to cities and our education should also provide for the development of qualities which will be useful to them in their careers of life. Dairy-Farming-Handloom-Weaving, poultry-breeding rope-making, and many other industries which can be developed advantageously in villages ought to be taught to our pupils. The securing of raw materials and selling of finished goods will be found very difficult processes to begin with, but in course of time it will not be hard to carry on this work smoothly.

It is our desire to work out our scheme of village education on these lines. We are not in a position to speak to-day of the amount of success which we shall be able to achieve. Some experiments may even fail which will necessarily mean a waste of money. But out of these attempts and from the lessons learnt from these failures, we hope will come a scheme one day which will meet the approval of experts and will form the bases on which the educational policy in villages will have to be framed. Looking to the estimate of the cost of the scheme it will be considered to be very expensive and those who are accustomed to draw their conclusions from statistics will condemn this attempt as a luxury. Our object in taking up this work is not merely the education of the children in our charge but we want to formulate a scheme of village education and this is our experiment in that direction. When the scheme has passed the stage of experiment and is fit to be extended to other places we shall be able to estimate the cost with a view to compare it with that of rival schemes. Several Christian Missions have been carrying on experiments of this nature and in some cases have shown good results. But we are not able to say for certain how far their work would go on without their European supervision. With all these considerations we concentrate our energy on this venture and with the co-operation of the wealthy landlord class we hope to succeed. For the requirements of the scheme Rs. 7,000 and for current expenses Rs. 525 per month will be required. After three years the output of our industrial and agricultural classes must give us some return; but when the experiment is to be taken up we have to assume that we shall not get much from these sources. After three years our experience will teach us as to whether we should continue our work or not and we shall also be in a position to know what amount will be exactly needed for our work.

Will not some philanthropic gentlemen come forward to help us to make an experiment of the scheme suggested above.

G. V. Gadgil,  
Secretary,  
Gokhale Education Society.

## Religious Self-Expression of Christian India

By the Right Rev. Bishop Waller

THE goal of church organisation in India as in other mission fields is the development of a strong Christian Church with the power of self-government, the duty recognised (and fulfilled) of self-support and the enthusiasm for self-extension among non-Christians, till there are no non-Christians left.

I do not suppose that any missionary would object to this statement of the ultimate aim, though there are no doubt those who consider that the complete evangelisation of the world will not take place or be completed in this dispensation. But they would recognise that while the world lasts it is the duty of all Christians to work for the evangelisation of the whole world, leaving the result to God. It is not in the ultimate aims of our work that differences arise. It is in the method of carrying them out.

There are several difficulties or rather several different forms of one difficulty which militate against the achievement of our purpose. The one difficulty at the root of all lies in the history of the Church. From the very first different views arose either on vital or non-essential questions. St. Paul found in the first fifty years of Christianity that the teaching of the Judaisers threatened the very life of the Church. There were two parties in the Church in those days. There were two churches excommunicating each other, as we learn from the Epistle to Philadelphia in the Revelation.

It would take too long to trace the divisions of Christianity in the early centuries, but we can never forget that Christianity has not come down to us in one undivided stream of doctrine and organisation. The Reformation marked the great cleavage of modern times; and the divisions which followed it have been more numerous than in any other part of the history of the Church. Then came

the nineteenth century with its great wave of missionary enthusiasm. The results which have followed in the evangelisation of the world have exceeded, in point of view of the numbers of conversions and the area evangelised in the time, anything which the Church has ever seen. But the divisions of Christianity have been carried far and wide and the result is that we have recruited churches into all the various sects and denominations which exist in Christendom. If every denomination had chosen an area and had established itself there, the present difficulty would not have been so manifest; but because the work of evangelisation was largely spontaneous and Christian men went as they were led by the Spirit of God, we find that in the same country and in the same town or village there are two or more congregations, gathered by different missions and divided by differences, of the meaning of which the hearers often have the haziest comprehension. A somewhat belated effort is now being made to remedy these differences. Spheres of influence have been marked out and agreements have been made by the different bodies, and a certain amount of order is being evolved out of the chaos. That is good, but it is only a palliative. The Christians do not remain fixed in one place. They move into the sphere of another mission, and families and friends are attached to different denominations. A Christian of one church marries a lady of another and the children belong to either according to the accident of the father's place of residence. The result is that the denomination to which a man belongs is determined by the place of his birth or the location of his work. As a Christian he must unite himself with his fellow Christians, no matter who was their teacher, or in many cases he has to cut himself off from all Christian privileges.

Moreover, the delimitation of the spheres of different denominations is not yet carried out completely. There are conscientious men who feel that their presentation of faith and order is the true one and that it is a positive duty for them to disregard this arrangement of spheres of work and to go anywhere if they have a chance of correct-

ing the mistakes of other Christian teachers and to rescue their converts from the errors they have been taught. The system of separate missionary societies has acted badly in this case on the policy pursued in the mission field. The divine compulsion to evangelise everywhere, which gave birth to the famous phrase, "the world is my parish," may become the excuse for proselytising from other folds and disregarding all agreements. If churches live in a veiled competition at home, that competition makes itself evident abroad. If supporters are to be encouraged to further efforts at home, there is at least a subconscious desire on the part of the workers in the mission field to show some results commensurate to the effort at home. And this feeling inevitably communicates itself to the indigenous workers too, and the evil is intensified by efforts which emphasise differences which can have but little meaning because there is no history behind them.

*History*—that is the key to the situation. These differences, of which I have given perhaps too gloomy a sketch (for I have omitted purposely any attempt to give them their value or to emphasise the honest spiritual conviction behind them), do represent things for which men have suffered and died, things which represent a real religious consciousness. The man, who found spiritual strength in direct communion with his God and his Saviour, would have a conscientious desire to emancipate other Christians from what appears to him to be a slavish dependence on organisation and on officials, on rites and on traditions. Conversely, the man who is convinced by the study of history that the organisation of the body of Christ is the true law of its corporate existence, looks with dismay on the assertion of a liberty which he regards as little better than licence. And so on. It is not my purpose to try to adjudicate between the claims of different denominations—a task which is beyond my powers and outside the scope of our present consideration. My point is that the differences which have appeared in the mission field do represent a long history, sanctified by the sacrifice and suffering of devoted men and answering to real differences in the religi-

ous temperament and national characteristics of those who hold them.

But that religious experience and those national characteristics do not belong to the churches which have been founded by missions in other lands. The common faith which is the foundation of the work of the great majority of Christian missions gives us a large measure of unity, and that is the salvation of our work. The spiritual experience, which alone gives power to our presentation of the truth, is not our private property, but it can be and is communicated to and shared by men of every race and country. We are dealing with India. Christian India has laid firm hold on the foundations of the faith of Jesus Christ. Persecution assails the convert and he stands firm, because he has found the pearl of great price. The constancy of the martyrs of the Church is over and over again exemplified in the patience and faith of the saints to-day. Sorrow and bereavement come upon them, and their strong hope of the resurrection gives them patience and comfort. In ways too numerous to mention the vitality of the Christian life finds its expression in the patience and faith, the zeal and the sacrifice of thousands of Christians in India.

It is important to mention this because to-day we are being deafened with cries and complaints that the Christian life of India has no scope for its national expression, that the elementary right of religious self-expression is denied to the Christian Indian of to-day.

Let us consider this side of the question. There is much truth in the complaint, as we have seen, but happily it does not sap the foundations of the individual life in Christ. It is the corporate expression of the Christian life which is stunted, and it is our duty to try to mitigate the evil.

The war has taught us at home that there is a thing more important than our differences and that is our unity. In the mission field we had already begun to learn the lesson, and united councils of missionaries and co-operation in work were the result. And this happy result was bringing its reflex blessing on the home countries and many a

joint committee has been formed and has done good work. We may hope for a great increase in unity in the next thirty years, and the work of the American Commission on Faith and Order is full of promise.

But all this is of the nature of the treatment of a disease, and it has not yet given the Indian congregations their opportunity of self-expression in the realm of organisation and worship.

The complaints which are raised against us are true, and we have not yet found the solution, largely because there is no ready-made solution. You cannot undo the work of a century and more in a few years.

And there are difficulties. Let me state them.

First, one can only conscientiously teach what one knows. And there is a national temperament in religion as there is in everything else. If that were not true, there would be no ground of complaint against us. But those who demand with so much reason that the Indian national temperament should have full play, demand what we cannot bring about artificially. We can only stand aside and allow it to develop. I have no faith whatever in foreign-made adaptations of our work to what we imagine to be the Indian presentation of church life and of the Christian message. I have the utmost faith in a sympathetic understanding of India and of giving opportunities for the Indian mind to develop on its own lines, but not in laying down lines which are only my idea of what the Indian mind is, or offering to it a Europeanised precipitate of a European conception of the Indian thought.

Our next difficulty lies in our commission. Not the commission to evangelise, which is universal, but our commission from our home societies. We are sent out and supported and given funds for our work on the understanding that we honestly believe not only our message in its main features but the expression of it in its further details of organisation and ceremonial to be right and to lead to the best conception of corporate Christian life. These are honest beliefs. It is not a somewhat sordid bargain that we have struck with the home



committees. They are men of high Christian ideals. They have reached their conclusions honestly. And they believe, with reason, that we also are honestly convinced of what they believe. And they ask us to carry a message and to organise a church on lines which they and we have found to be the most helpful and true that we can discover.

Is there then no solution? Are we bound to continue our work, giving it our own traditions and background, and our own divisions? When are we to withdraw, not from the work, but from the position of overwhelming influence which smothers any indigenous expression of religious life? And we have to ask not only when but how?

I have said before that there is no artificial or sudden solution of the problem. The growth of self-expression has to be a gradual growth. Our part is to take serious trouble to see that it is a growth and that there is no stagnation.

What then shall we do? First of all, we must definitely set before us the aim, and work for it with determination, that we will step aside as far as possible and allow the Indian Christians freedom to express their own religious life. Private judgment must be allowed full scope. And we must try to believe in the Holy Spirit. I think that that is the special need at the present time. We do not really believe in the influence of the Holy Spirit. We do not believe that He does guide those who seek His guidance. Or, if we think we do, we still think it safer to bolster up His work with our own organisation and ideas.

Secondly, I believe we must make far more real endeavours to give to indigenous congregations the guidance of their own affairs; and to associate them with us in our plans for the work of the Mission and the Church. I believe that this separation of Mission and Church is at the root of a great deal of the difficulty we are discussing. As Christ is one, His work is one. I have heard distinctions drawn between foreign money and Indian money, between missionary and Indian clergyman, between missionary conference and Indian committee that made my blood boil. It

may be that in administration there must be specialised committees, but such committees should be based not on the lines of race or of the separation of Mission and Church but simply on capacity for the service of Christ's Kingdom.

But here we need a word of warning. It is no use thinking we have attained our ideal because we have Indian members of a committee, if that committee decides everything on foreign lines. If we hope to satisfy the right desire of India for self-expression, we do not do it because when we have thought out a plan or an organisation we have secured the votes of a few Indians, who found themselves already well started on a European road and had practically no choice but to vote for a plan which was better than nothing but was not the true expression of the Indian feeling.

Our second aim then will be to take practical steps from the very beginning to abolish as far as possible the difference between Mission and Church. It exists because the Church failed in its duty of evangelisation and left it to the enthusiastic few. It continues because of our traditions, our divisions and our trusts. It may be impossible and undesirable at the present time to get rid of it at home: that is a large question which we cannot discuss now: but while we benefit by the enthusiasm and the prayer that lie behind the present system, let us see that it does not do real harm to the cause that it exists to benefit.

We have spoken of organisation. We might have said much more, but it is not only in organisation that the difficulty lies. Whether it be in the political world or in the Church, what India is crying out for is the right to think for herself. We may feel hurt; we may reckon up the benefits we have brought; we may talk of ingratitude; we may tremble for the future. But rightly considered it is a tribute to the work we have done in the past, that the demand is made for freedom to experiment with the knowledge gained and to win experience first hand and not to be fed with such portions of another's experience as seem suitable to the donor.

It is the cry of the young man to live his own life and every wise parent will recognise it. The teaching, if it was worth any thing, will not be lost. The foundation, if it was properly laid, will stand the strain. I once read of an artist, who could never be persuaded to part with a picture; he always wanted to retouch it, and his customers at last had to come and steal their pictures from his studio. We must not make that mistake. We must be ready to yield the right to think, before our opportunity is taken from us. And so our third aim should be to pay attention to our seminaries and our training schools. And we should redouble our efforts to train the future leaders of the Indian Church to look at problems from every side and to think out the solutions for themselves. We must make real endeavours to turn out men who have thought and not parrots taught to say shihholeth with our own perfect accent. And we must give them scope to express themselves in their own way, without being always ready to head them off from "dangerous" paths and to dictate the lessons they shall teach. After all, this was the method of St. Paul. He gave his counsel and he shewed what the truth was, but he left his converts to the guidance of the Spirit of God. Grant that our teaching is right, still it was won by that path of self-expression. The Reformation was the battle of self-expression. We, who are founded on the victory won then, must be content to allow others to share in the rights we prize so highly. God is still working His purposes out, and we must be careful to allow Him to work and not to thrust ourselves into His place.

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### The Evangelistic Campaign in Western India\*

By the Rev. B. Bhaskara

**I**T is not necessary for me to give to-night any detailed account of the history, aims, and methods of what is known as the Evangelistic Campaign or the Evangelistic Forward Movement. You have no doubt followed with

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\* A paper read before the Bombay Missionary Conference.

Bombay notes

Jan

Aug 27

OUR READERS' VIEWS.

MR. C. R. DAS' BOAST.

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—When Mr. Das was arrested recently he gave it as his message that we must have complete Home Rule not by instalments—not by compartments. I do not think that people who know him personally will take him seriously, because this very so-called leader was the President and Director of the Oriental Steam Navigation Company Ltd., started in Calcutta with a pompous prospectus in 1919. Many Bombay people along with myself invested a lot of money in it because Mr. Das who was one of the chief Congressmen making grandiose speeches on behalf of national industries, etc., was at the head of it, but alas, we were doomed to disappointment. Very soon there were rumours that the Company was not well managed, Mr. Das withdrew from its activities, the shareholders made a scramble to wind up the Company, a Judge of the High Court appointed a Liquidator, the Company appealed against that decision and the original order was set aside and it is now under great difficulties trying to make a headway, and the important fact is that Mr. Das' name does not now figure among the names of the directors, although the prospectus issued under his chairmanship promised a dividend of sixty per cent. Here is the working of Swaraj in a nutshell. If Mr. Das could not steer through a small business concern how can he talk on behalf of so many castes and creeds of India who do not know him.

A SUFFERER.

Satara.

THE MORAL.

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—Now that nearly a month has passed since the Bombay riots began and that Government have issued a bare narrative of events during the riots, it is possible to consider the episode without passion and prejudice. A few conclusions which a dispassionate survey of events leads one to may prove of general interest.

There seems to be a consensus of opinion that no Mussulman of any education, especially English education, took any part in the riots during all the four days. In fact, the entire respectable class including even the poorest working people of the community kept aloof from the rioting. The Mussalman papers also behaved on the whole very well and fairly. They all feel it keenly that the quarrel has somehow been fixed on the community either by design or by unlucky circumstances.

In painful contrast stands the behaviour of white-capped English educated Hindu followers of Mr. Gandhi on the first day in starting the trouble, and later in gloating over and instigating the excesses of the elements let loose by them. Contrast also the deliberately and shamelessly false accounts published by Bombay and Poona Marathi organs of Extremism. Even after all the manifestoes of Mr. Gandhi were out—which by the bye, most of them have purposely not published—they have persisted in spreading such cold-blooded lies as the following—(1) that Parsis, Europeans, etc., started the trouble on the 17th by wanton assaults on white caps; (2) that Parsis attacked and desecrated mosques; (3) that they molested and grossly insulted Hindu and Mussalman women etc. Not one man seems to have had the decency to contradict these lies. The fact speaks volumes for the "essentially" "Spiritual" and "religious" nature of the non-co-operation movement.

Were the riots planned beforehand? There is little doubt that the first day's trouble was. There is also a general belief that the later development of the trouble was to a certain extent engineered by two or three well known followers of Mr. Gandhi.

What is the moral for Bombay of the whole affair? That the middle classes of all communities without distinction must combine to resist lawlessness. Those who have been safe from the excesses this time and who looked on at them with indifference and even gratification, will assuredly be the victims of the next outbreak.

BANKER.

December 15

PARSI HOSTEL SCHEME.

TO THE EDITOR OF THE TIMES OF INDIA

Sir,—The idea of a Parsi hostel was first given publicity to by Mr. Maneck Pithawala long since in one of his handbooks, and is now energetically pursued by the Parsi Students' Association. Sometime back pamphlets were out regarding the shortage of funds which hindered its rapid success.

Being myself a hostel resident, I cannot ignore the hardships which the Parsi students have to put up with. Some in my own experience have had to leave their studies for want of accommodation. If quarters are built for Parsi students in a city like London, where the need is much less, I for my part cannot fully comprehend why should they be delayed in Bombay, where Parsi students flock in far greater numbers every year.

I hope, therefore, that the energy, with which the Parsi Students' Association is pursuing this beneficial scheme, will never fail to strike a responsive chord on the kind hearts of the ever ready and ever charitable members of this community.

DORABJI BARJORJI MASANI.

Bombay, December 20.



PREFERRED LIST OF NEW PROPERTY.

1. <u>Moga.</u> -	10 acres of land	Rs. 8000	
	Wells and machinery	4000	
	Two Hostels	9000	
	Barn, granary and silos	3000	
	Increased cost of building	5000	
		-----	Rs. 29,000
2. <u>Fatehgarh.</u> - (Kanauj Township)			
	Land	2000	
	Residence for missionary	1000	
	School and church	4000	
	Houses for workers	4000	
	Houses for servants	4000	
	Inn for workers	3000	
		-----	18,000
3. <u>Vengurla</u> -	Bungalow		18,000
4. <u>Jagraon</u> -	Land and completion Boys' Dormitory	4000	
	Purchase of land	7500	11,500
	<u>Hoshiarpur</u> - Alteration in Girls School		1,000
5. <u>North India.</u> -			
	Girls School Hostels, Jhansi		4,700
	Land for Girls School, Etah	1200	
	Wall at M.W.G. High School	1200	
	" " Katra, Allahabad	250	
	Servants' Houses - Kasganj	3300	
	" " - Poultry Farm, Etah	2000	7,950
6. <u>Islampur.</u> -	Bungalow		18,000
7. <u>Ferozepore.</u> -	Bungalow and land in ditriot		15,000
8. <u>North India.</u> -	Village Preachers' Houses (Etah, Etawah, Fatehgarh, Kasganj)		10,500
9. <u>Miraj</u> -	Bungalow		18,000
10. <u>Kasur</u>	Bungalow for ladies		15,000
11. <u>Fatehgarh</u>	Girls School Bungalow		12,000
12. <u>Shahdara (Sharakpur)</u>	Bungalow for ladies and land		25,000
13. <u>Mainpuri</u>	Christian Boys School and teachers quarters		18,000
14. <u>Fatehgarh</u>	Residence (plant for Christian boys)		15,000
15. <u>Vengurla</u>	High School		35,000
16. <u>Shahdara</u> - a Sharakpur	Completion Primary School, Sarai, etc. 25 acres of land		15,000 20,000
On new site? 17. <u>Etawah</u> } Mainpuri } }	Residence and land Training School extension		17,000 7,000
18. <u>Khanna</u> } Saharanpur } }	10 acres of land Segregation ward, cottage and auditorium		15,000 7,000
19. <u>Etah</u> } }	Women's Training Home Extension Boys Hostels		30,000 4,000
Enlarged? 20. <u>Kolhapur</u> -	Esther Patton School Dormitories		20,000
21. <u>Punjab Mission</u> -	11 Motor Cars		45,500
Done? 22. <u>Lahore</u> } was cut? Hoshiarpur } }	Bungalow for station missionary " " district missionary		18,000 15,000
23. <u>Mainpuri (Shikohabad Township)</u>	Bungalow, School, etc.		29,000
24. <u>Moga.</u> -	Quarters for married students	10,000	
	Two teachers' Houses	7,000	
	Village trade shops	5,000	
	Agricultural and trade implements	1,000	
	Increased cost of building	5,000	28,000
Some? 25. <u>Kolhapur.</u>	Servants Houses and alteration Fairview		7,000

The above is a list of property in preferred order made out on a percentage basis, whose total approximates the totals of Column C for the respective Missions. (see Council Resolution No. ... and North India Mission Resolution ...). The Punjab Mission items are 111% of its Column C; North India Mission 113% and Western India Mission 120%.

For further property needs of the Missions, see their respective Minutes, where additional items are given in preferred order.

Attention is called to the Minutes of the Western India Mission (page 36, No. 23 & 24a) and those of the North India Mission (page 15, No. 25) in which permission is asked of the Board to apply a portion of certain special appropriations toward the supplying of property requests which appeared as I a and II on last year's preferred list. In the preparation of the above list it has been assumed that these will likely be granted.

Item No.	Description	Amount	Notes
100,01	...	...	
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100,50	...	...	



Copy of action by Westren India Mission re Kodoli Buildings Appropriations

It was decided, after consultation with Mr<sup>y</sup> Carter that inasmuch as the appropriations from the Board for a bungalow at Kodoli, have produced, due in part to favourable exchange, Rs 51860, whereas the amount asked for was Rs 18000, we request the Board, -after to try to secure the consent of the donors to the following proposed expenditures in<sup>d</sup> addition to the original Rs 18000:-

1-	Land, well, outbuildings, Kodoli,	Rs 6000	
2-	Completion School Building Kodoli,	5000	
3-	" Irvin Christian High School		16710
4-	" Sangli School		2500
5	" " Bungalow		1100
6	" School Vita		1450
7	Vengurla High School-Equipment		1100

the Treasurer to write a covering letter.

Now an American Teacher is on the ground and the special funds are to be discontinued from this next Spring. The School will possibly close this year even, but a crisis is on for next year, for which no provision has yet been made.

The Anglo-Vernacular School work for Girls is conducted in the Mary Wananaker Girls High School in Allahabad, the Rakha Christian Girls Middle School, in Fatehgarh and the girls School for Hindu and Mohammedans in Jhansi. The Mary Wananaker Girls School experienced a heavy falling off in attendance some years ago and has not greatly recovered yet. On the other hand the Rakha Girls School has had an increased attendance until they are now well up to their capacity. Neither of these Schools will be affected by the Conscience Clause unless they should refuse to apply it to the mere handful of non-Christians- girls whose parents might demand it. The Jhansi Girls School would require very heavy financial assistance if the Conscience Clause should be enforced as its income from Government grant is uncommonly large in proportion to that furnished by them ~~and its~~ mission. These ~~girls~~ are as seriously affected by the rise in salaries as are the Boys Schools and the demand seems much more inordinate as the teachers as a rule have no families dependant on them.

**An Outline Plan for a Union Christian University  
in the Punjab.**

Charter - To be obtained from Punjab Government.  
Control - Board of Trustees incorporated in India, to hold all property, and money, of the University and be final authority in University Affairs. This Board of Trustees to be constituted as follows:-

- (a) Members elected by the various co-operating bodies in proportion to their contribution.
- (b) Members elected by various Indian Christian organizations the Church in India, the Christian Graduates of the University.
- (c) Members elected by the Faculty of the University and by the Board of Trustees of the University.
- (d) Ex-officio Members. (1) The Vice-Chancellor of the University who shall ex-officio be the secretary of the Trustee. (2) The Treasurer of the University who shall be ex-officio Treasurer of the Board of Trustees. (3) The H. V. I., Punjab or such Christian representative as he may appoint.

Note:- The members of the Board of Trustees directly elected by the Indian Christian Community through its various organizations, i.e. the Churches, Graduates Conferences etc., should be at least one third from the beginning, and this representation is to be increased as the community is able and willing to increase its contribution to the University.

The Trustees shall hold all property and monies of the University; appoint and dismiss members of the Faculty. Elect the Vice-Chancellor and Treasurer of the University. Award Degrees on recommendation of the Faculty. Academic Control to be in the hands of the Faculty and Senate subject to the veto of the Trustees, who shall also say who shall compose the senate - in general heads of Departments and full professors. Staff:- To be entirely Christians - both Indian and Foreign. University to be residential, located in no large city, to insure greatest possible contact with all students, such a place as Ludhiana has been suggested. Students may be admitted by sanction of the Trustees, both Christian and Non-Christian. An endow to work on a basis of from 400 to 500 students with a staff of 60. Committees should be formed in America and Great Britain, for consultation, raising of funds, and obtaining Professors as called for by the Trustees in India.

Such a scheme would require roughly **Rs. 30,00,000** for grounds and buildings about as follows:-

Land 200 acres.	Rs. 2,50,000
Buildings	
A. Reception Halls	2,00,000
B Administration Building and Lecture Auditorium.	1,50,000
C. Library.	50,000
D Laboratories.	6,00,000
E Infirmary.	1,00,000
F Residences for 40 Professors.	8,00,000
G. 7 Hostels to accommodate 70.	7,00,000
H. Power and Water Plant.	2,00,000
I. Gymnasium and Swimming Bath.	1,50,000
J. Chapel.	1,00,000
K. Outhouses, etc.	1,00,000
	<hr/>
	Rs. 30, 00,000

It is to be noted that all of these buildings would not have to be erected at once. All of the hostels would probably not be required at once, the Lecture Auditorium could be used for Chapel services for some time. Gymnasium might be built subsequently, etc., etc.

So University should receive no grant from Government unless it be clearly understood that such grant was in no way to limit the religious training given in the University.

In addition to Fees from Students and the salaries of Foreign Missionary Professors to be paid by co-operating bodies, and annual expenditure of from Rs. 1,50,000 to Rs. 2,00,000 would have to be taken care of from outside sources. This would mean the raising of an endowment or its equivalent of more Rs. 30,00,000. The sum of Rs. 60,00,000 which would thus be required for the scheme might be realized as follows:-

- (1) Contributions from Co-operating Bodies perhaps to be realized by the sale of existing properties as the P. U. C.
- (2) Campaigns for funds in India, Great Britain and America.
- (3) An initial Non-recurring Grant from Government.

At the first the University might consist of three Departments or Schools - Arts, Science and Teaching. After its establishment others might well be added, as for example, Theological, Agricultural and Industrial. It may very probably be desirable to provide a very practical sort of training, in order to fit the student for definite work after he has graduated, to make it possible for him to have employment that would pay him while a student and to attract students. This however is a very large question which would probably need to be worked over after the University had been established.

## QUADRUPLE PACT.

### U.S.A. SENATOR'S VIEWS.

#### "CHINA'S DEATH WARRANT."

(THROUGH REUTER'S AGENCY.)

WASHINGTON, December 22.

In the Senate, Senator Reed, who on December 16 was reported to have declared the Quadruple Agreement to be "China's death warrant" and alluded to what he described as "the rape of Shantung," returned to the attack on the Quadruple Agreement and declared that Mr. Harding's statement on December 19 showed that the Japanese statesmen had again "had the long end of the diplomatic negotiations."

Senator Reed added with reference to the same subject—"We may wake up to-morrow and find that we have agreed to defend the whole British Empire, as that might well be included in 'the insular possessions of the Dominions'."

### THE PRINCE AT PATNA.

#### A POLICE REVIEW.

(THROUGH ASSOCIATED PRESS.)

Prince of Wales Camp Patna, December 23.

This morning H.R.H. the Prince of Wales was present at the Police Review held on the Polo Ground, where he presented the King's Police Medal to Mr. R. J. Ashby, Officiating Superintendent of Police. His Royal Highness also inspected a band of Indian Ex-commissioned Officers of the army and the Boy Scouts. As His Royal Highness motored back to the Government House he was heartily cheered by the vast crowd assembled there. This morning at Government House, His Royal Highness received the feudatory Chiefs of Orissa, including the Chiefs of Kharaswan, Hindol, Talchar, Bonai, Gangpur, Rairakhol, Sonepur, Kalakandi and Patna.

#### H. R. H. AND THE BABY.

A press *communiqué* says.—A third son was born to His Highness the Maharaja of Bharatpur the day before His Royal Highness' arrival in that State. His Royal Highness telegraphed his congratulations and offered his felicitations personally to His Highness the Maharaja on arriving at Bharatpur. The name-giving ceremony of the child has now taken place and he has received the name of Edwardman Singh. His Royal Highness the Prince of Wales has sent the baby a brooch with his monogram and crest and has asked that this may be placed in the child's head dress on the first occasion when a puggaree is tied round his head.

#### A BRILLIANT RECEPTION.

PATNA, December 22.

A brilliant reception was held to-night at Government House, which was made the occasion of presenting several hundreds of people to His Royal Highness the Prince of Wales. On the landing of the grand staircase the Prince, supported by His Excellency the Governor and staff, received each guest who was presented. It took nearly two hours to shake hands with all the guests who were treated to a sumptuous supper after the reception.

### PRINCESS MARY'S TREASURES.

#### HER ACCOMPLISHMENTS.

Princess Mary has collected many personal treasures at Sandringham Windsor Castle, and Buckingham Palace. In her own private sitting-room at the Palace are arranged Copenhagen china, the product of the Royal potteries of Queen Alexandra's home capital, and many pictures and drawings.

Amongst the Princess's most treasured mementoes are the delightful gifts from women who were serving their country in France, presented to her when she visited women war-workers camps shortly after the armistice.

The Princess was the first member of the Royal Family to visit the war area after fighting ceased. In Rouen and in Bruges, during that tour she took the opportunity of doing some personal shopping.

Perhaps some of the little things to which she took a fancy on that occasion may find their way to Chesterfield House where there is, amongst other treasures a wonderful collection of Sevres China.

Princess Mary's rabbit run, established a year or two ago at Sandringham is one of the many interests on which a decision will have to be reached before the Royal wedding.

In every way almost Princess Mary is abreast of other Royal ladies and in more than one direction she may be said to outstrip every one.

Her Royal Highness was the first English Princess to open an account at the Post Office, the first to become in any way efficient as a typist and the first to acquire any working knowledge of shorthand. The King's daughter was also the first lady of Royal rank to learn motor driving. It is related that in her early experiences the Princess offered to drive her father through Windsor Park. "Wait," said his Majesty, with a merry twinkle, "let all the trees be felled first." As a fact the driving of a car came as easy to the Princess as riding



Surf

MES OF INDIA, SATU

## DELHI MEDICAL COLLEGE.

### GOVERNING BODY'S APPEAL.

(THROUGH ASSOCIATED PRESS.)

DELHI, December 21.

Apropos Lady Reading's recent appeal for her Women of India Fund, Kanwar Maharaj Singh, the Honorary Secretary of the Governing Body of the Lady Hardinge Medical College for Women, Delhi has addressed a circular letter to the local Governments and certain Indian States appealing to them to contribute collectively Rs. 1,50,000 annually towards the maintenance charges of the Lady Hardinge College commencing from 1st April 1922. The capital cost of the college building together with the proposed addition have been, and will it is hoped, be contributed wholly from private source. The maintenance charges have hitherto been met by the Government of India, but due to higher cost and the necessity for better equipment Rs. 1,50,000 more would be required by way of a recurring grant. The amount that the local Governments and the Indian States are asked individually to pay so as to make up the annual deficit of Rs. 1,50,000 is determined in proportion to the number of students at present studying in the college from the various provinces and states. The annual maintenance charges at present available are Rs. 2,00,000 from the Government of India, Rs. 3,500 from the Kashmir State and Rs. 1,200 from the Faridkot State.

#### CENTRAL GOVERNMENT'S INABILITY.

The Government of India have expressed their inability to increase their present contributions of Rs. 2,00,000. Their decision is due not only to financial stringency, but even more to the fact that medical education is now a provincial and transferred subject, that the present students come from different provinces in India and Indian States and that the products of the college whether medical graduates or qualified nurses, will work largely in and for the benefit of the various provinces and the Indian states. The Governing Body of the College are of opinion that there is considerable force in the views of the Government of India. Like the Government of India they feel that an institution such as the Lady Hardinge Medical College has been constructed and is being maintained mostly for the benefit of the various provinces and states of India. There is no doubt that the existence of a central medical institution like the Lady Hardinge Medical College relieves the local Governments of considerable expenditure on university medical education for women which would have to be incurred by them in medical colleges for women were provincial institutions. The fact that the local Governments have hitherto not contributed either towards the large capital cost of the college, or towards the heavy maintenance charges, lends additional force to the appeal of the Governing Body.

#### REASONS FOR THE DEFICIT.

The reasons for the deficit and consequent necessity for substantial increase in the maintenance grant mainly are, (a) The value of materials has considerably increased since the establishment of the institution in 1916 owing to great all round rise in prices; (b) an increase in the salaries of the staff is required. The salaries of most services have been revised in the last two or three years; (c) it has been decided to erect a large block of buildings in addition to the existing structure. The present hospital provides 100 beds. From September 1922 this will not furnish adequate clinical material for the students in order to satisfy the regulations of the Punjab University. A large new block is accordingly being built to contain an additional 100 beds and it is for staffing and upkeep of this and of the additional block of nurses' hostel and for provision of instruction in subjects of the first year of the medical course that the greater part of the extra income is required.

Touching the present and future activities of the college, the letter proceeds:—The Lady Hardinge Medical College is the only medical college in India for women affiliated to a university and supplies a most urgent and important need. Its construction and equipment have already cost about Rs. 16,00,000. At present the number of students and nurses the great majority of whom are Indians is 85 and 31 respectively. Additional buildings, however, are under construction at an estimated cost of Rs. 14,00,000. The Governing Body, the President of which is the Director-General of the Indian Medical Service, have at their disposal a sum of approximately Rs. 9,00,000 which also was secured from private sources and it is hoped that as a result of the appeal of Her Excellency Countess of Reading who is patron of the College, the remaining Rs. 5,00,000 will be forthcoming. When additions are completed, it is hoped, by 30th September, 1922, the Institution will provide training for 100 students and 75 nurses and compounders. Besides the five years' course for the M.B.B.S. Degree, the college has to undertake a preliminary course of two years for the Intermediate Science examination of the Punjab University as there is no women's science college where this can be taken. This adds to the expenses of the institution.

#### A WARNING FOR THE FUTURE.

In the concluding paragraph the Honorary Secretary utters a word of warning to the local Governments and States. Should the sum asked for be given, the Governing Body undertake to make provision in the future for at least the present number of students from the particular province or state. In fact a grave situation will arise if the sum is not forthcoming and the Governing Body will have seriously to consider the alternative of either greatly restricting the activities of the college, or of closing it altogether. Either alternative, however, would be fatal to the cause of university medical education for women in India. The Governing Body confidently hope that the response from local Governments and the Indian States will be such as to prevent the possibility of such an occurrence.



## THE NEW INDIA AND CHRISTIAN MISSIONS

THE year 1920 has been a critical one in this country from all points of view. The political pendulum, which in 1919 swung far into the field of repression, seems to be swinging equally for this year into the fields of license and disorder; and he would be a bold man who ventured to predict when anything approaching political equilibrium will be attained. Certainly there seems to be no prospect of it in the next few years. Socially, India is undergoing more radical changes than she has undergone probably since the Muhammadan invasions, or the days of Asoka when India was won for Buddhism. The lowest classes of the population are beginning to assert themselves with no uncertain voice. Hard times are squeezing many of the depressed classes out of the rural into the city life, where they have much more both of economic and social freedom. The ancient caste-system, the joint family, the joint possession of property, the early marriage, extravagance in the performance of social customs, superstitious beliefs in the power of pilgrimage and priesthood—all of these things, which characterized India only a few years ago, seem to be more or less in the melting-pot. From the economic point of view, changes even more far-reaching are in operation: small and large industries are springing up like mushrooms, and the idea which some economists held that tropical countries were unsuitable for manufacturing enterprises is being falsified; the banking system is being greatly expanded, and the currency put on a more secure footing. From the moral point of view, while there are encouraging signs of a spirit of growing manliness and self-help, there are, however, very distressing symptoms of the growing lack of discipline, amounting in some cases almost to insolence, on the part of children to parents, students to teachers, and in other relations of life. Of course, such a vast change could not take place without upsetting the balance.

Are there any signs that the two great religions of India, Hinduism and Islam, are prepared to meet the challenge of the present situation? Perhaps, in the pre-occupation of all the more intelligent classes in political questions, it is a little unfair to make any judgment in this matter; but so far as I can judge, there do not seem to be any signs of increasing vitality either in the orthodox or reformed sects of Hinduism, and in

Islam there seems to be a state of general paralysis and disintegration.

As for Christianity in India, there is growing up a more and more strained relation between the Indian Church and missionary bodies. More or less of this is natural, because of the necessity for readjusting relationships which grew up and have been perpetuated in some measure since the pioneer days. Although the Indian Christian community in large cities is now well educated, and strong both in numbers and wealth and social standing, yet they are not strong enough to carry on much independent missionary work. The National Missionary Society which is supported wholly by Indian funds and which employs only Indian workers, has a budget of about Rs. 40,000 and from six to ten missionaries. When we consider that the mission grant to the Forman College alone is larger than this whole budget, it can be seen that the Indian Christian community is far from prepared to maintain such institutions. The question of re-adjustment of these relations is sure to take several years, and to be a matter of great delicacy, requiring anxious thought and much prayer and tolerance on both sides. If the Indian Church and missionaries can come through this period in the next few years more united than they are at present, there is no reason why the Christian faith should not be worked into the very foundations of the new India, for what she needs, above all, is spiritual and moral leadership. This is clearly revealed by the success of Mr. Gandhi's propaganda. For while it has many absurd elements, it is principally the religious feeling and moral earnestness which animate Mr. Gandhi himself that give him any power at all; and it shows that India is waiting eagerly for a message which shall stir her spirit and her moral capacities as nothing has done for years, perhaps centuries, in the past. Surely no community is so well fitted to make real sacrifices and serve without hope of reward and fame as the Christian community, and we would urge all leaders of Christian work, both Indian and foreign, to approach the relations governing missions and the Christian Church in India with a spirit of great forbearance.

We enter the new year with the Reform Bill just coming into operation. For the first time Indian public opinion will largely determine the kind of Government we possess. And we ask the Church at home to pray earnestly for an outpouring of God's Spirit upon all those who call themselves Christians in India to-day.

# REPORT OF COMMITTEE ON FINDINGS OF THE POST WAR CONFERENCE

(Note: Findings 52—58 are treated in a separate report.)

1. Sections recommended for approval.

1-27, 29-31, 33-36, 39-45, 48-51, 59-61, 63-75, 78-84, 86-88, 90-94, 99-100, 102-104, 108, 110-126, 128-158, 164-172.

2. Sections on which it is recommended that no action be taken. 77, 98, 101, 127, 139-163, 173.

3. Sections recommended for deletion.

62 covered sufficiently by 67-70.

76 " " " 72

85 " " " 52 where equal powers are granted to women.

4. Sections recommended for amendment as follows:—

28. To read thus:—

"That in addition to the usual methods of recruiting candidates from the theological seminaries, missionaries specially selected for the purpose, in company with Board Secretaries if possible, visit the colleges and seminaries as early as possible each year in order to secure candidates for the field."

32. Delete the last sentence.

37. To read thus:—

"After reaching the field the new missionaries should spend their first two years in language study, either in a language school or in their station as circumstances may indicate. Except in rare cases, nothing should be allowed to interfere with the securing of a good working knowledge of the language, and we urge that the requirements concerning this matter in section 28 of the Manual be carefully followed. Also that Section 28 of the Manual be amended as below:—Delete from "Personal teachers will be etc" (Line 11) to the end of the section and substitute the following:—

"Every facility should be afforded all missionaries for language study."

38. To read thus:—

"That the continued preparation on the first furlough be made possible for younger missionaries, the Board providing necessary financial assistance."

46. Delete in line 2 "through the Council on the field where such Councils are."

47. Delete from last 2 lines "and finally make a full report of the use of the furlough to the Mission to which the missionary belongs."

89. Insert after "salaries" (line 3) the words "of Board's appointees".

95. To read thus:—

"That each Mission should make careful provision for appropriations for repairs on all properties, so that there be adequate to keep all buildings in satisfactory condition; and that appropriations made at a given station be non-transferable by the station, and if unused, to be retained in a repairs account of the Mission: the property committee to have general supervision of all repairs and estimates for the same."

96. Amend "by removing any limit for repairs or alterations, excepting where additional appropriations are required from the Board." (Quoted from Japan findings)

97. Line 2. After "field" insert "where insurance is needed."

105. To read thus:—

"That no further increase of general Home Allowance be recommended; but that missionaries on furlough be granted amounts paid for rent up to 25 dollars per month."

106. Add the following:—

"During the fourth quarter of the fiscal year this fund or any remaining part of it is to be distributed in the regular work. (See 92.)"

107. To read thus:—

"That bills on the field for medical, surgical and dental expenses, including etc."

109. Line 10. Instead of "the furlough also, ordinarily, to be but ten months" read "the furlough ordinarily to be twelve months,"

Respectfully Submitted,

Edgar M. Wilson,

Isabel Richardson, Committee.

#### Appendix.

#### Findings of the Japan Mission.

In reply to the printed letter of the Board in regard to the Findings of the Post War Conference and in reply to the Findings specifically it was voted (1) That unless exceptions or additions are indicated a Finding be considered as approved in general altho not necessarily applicable to this Mission; (2) That the following answers, exceptions, additions or emphases be reported to the Board by the Secretary:—

1. In accordance with the action of the Mission (See Minutes 1919 page 53) that "optional" be deleted from Finding 112; but that any plan which is put into effect be optional for all missionaries now over 65 years of age. (note— "65." is not clear in the original.)

2. That Finding 108 be emphasized.

3. That the Brazil plan of Finding 109 be approved for this Mission with the exception of first term missionaries who should have twelve months furlough after five years of service in case they study during furlough as provided in Findings 38 and 49; and with the stipulation that any missionary who desires to remain on the field longer than the maximum term of service must secure the consent of the Mission.

4. That the proposed change of Paragraph 43 (64) (Note. numbers not clear in original) of the Manual (See Board's printed letter of Sept. 1st 1920) is practically no improvement over the present Manual Rules and that we urge emphatically the method indicated by our action of the findings (See items 15 and 21 below).

5. That Finding 27 be strongly endorsed.

6. That Finding 28 be amended by adding the word "colleges" after the word "seminaries," in the fourth line.

7. That the second sentence of Finding 32 be deleted.
8. That the last two sentences of Finding 33 be deleted. (Our Mission tests that these convey no new power of selection on the part of the Board and that they are in bad taste touching a sphere that is sacred and inviolable in personal right.)
9. That Finding 38 be amended by substituting the word "recommend" for the words "made the rule."
10. That Finding 40 be strongly endorsed.
11. That Finding 47 be deleted as too paternal.
12. That, while approving in general the spirit of Finding 48 we believe that the Board should endeavor to secure candidates with balanced training and the capacity of becoming specialists on the field after it is found what is really required along the lines of specialization.
13. That in harmony with the action of 109, Finding 49 be strongly endorsed.
14. That Finding 52 be amended by inserting the parenthesis (full twelve months) after the words "one year's" (Our Mission had a dispute about such expressions as "study year", "Mission working year" etc. Hence this action.
15. (Note. Actions concerning Findings 54—58 will be found in remarks accompanying a separate report of this W. I. M. Committee).
16. That Finding 64— a be amended by adding after the words "defined policy" the words "the reasonably flexible."
17. That Finding 78 be amended by substituting for the words, "every five years", the words "on occasion".
18. That Finding 85—3 be deleted, it not being necessary in view of the equal powers granted to women in the Mission, as indicated in Finding 52.
19. That Finding 92 be strongly endorsed.
20. That Finding 95 be strongly endorsed.
21. That Finding 96 be amended by removing any limit for repairs or alterations, excepting where additional appropriations are required from the Board.
22. That the following be added to Finding 100: "In view of the probability of a decrease in the cost of living."
23. That Findings 101, 102, 103, 104 be strongly endorsed, and that the Board be requested to make finding 104 be effective from April 1, 1921.
24. That Finding 105 be amended by changing the words after "be recommended" to read, "but a rent allowance be granted not to exceed 25 dollars per month for a family."
25. That the Finding 109 be strongly endorsed after deleting the whole of the last sentence.
26. That Finding 114 be amended by deleting the words, "and with the approval of the Board," after the words "at its discretion."
27. That Finding 138 be strongly endorsed.
28. That Finding 140 be deleted.

## Report of Committee.

of Western India Mission, on Findings 52-58 of the Post-War Conference.

"Findings 52 to 58 have been incorporated verbatim in the Chosen Commission's Report as Section 1, A and B. Action on them therefore necessitates action on the C. C. Report as well. The following Report covers both."

The Mission at its meeting in 1920 took action approving in general Part 2 of the Report of the Chosen Commission. (Minutes 1920, P. 14). It seemed necessary at that time to take action on the report as it was expected that the matter would be finished at the Assembly of 1920. Since then the final report of the Commission has been postponed to the Assembly of 1922.

Subsequent to Mission Meeting, the Executive Committee approved the addition to the report suggested by the Wooster Conference, as follows:-

"In case the Board wishes to open new work, whether union work or not, within the bounds of any mission, and this work is not approved by the mission concerned, the Board should obtain the sanction of the General Assembly before opening the work."

Since Mission Meeting the report of the Post War Conference has been received and opportunity has been afforded to make a more thorough consideration of the whole matter than was possible at that time.

The instructions of the Assembly to the Commission are concerning overtures asking for "such action as will secure thorough examination of the relations existing between the Board of Foreign Missions and the Chosen Mission and obtain an authoritative definition, in the Board Manual approved by the General Assembly, of the relations which should properly exist between the Board of Foreign Missions and the Mission, in regard to the matter of field administration." The Commission was instructed "to go carefully into the subject of the above overtures and the whole problem of democratic self government in the field force of missionaries (see action of General Assembly 1917), its proper sphere in accord with the principles of Presbyterianism, sound business and spiritual efficiency; and its relation under present conditions with proper Board authority and to the Churches in the Mission field." It was also to "frame such definitions and regulations as, in its judgment, shall be best suited to accomplish the above ends, with due regard to the varying conditions and needs of the Missions, clearly defining and adjusting the respective functions of the Board and Missions in field matters. These regulations shall be on a basis of a definite sphere of original jurisdiction in field matters, on the part of the Missions and of such review and control on the part of the Board as the Assembly may determine."

When we turn to the report of the Commission to find out how far it has carried out its instructions, we find that-

1. Almost everything recommended under the heading "Powers of the Mission" has been in operation for years. (See Manual Secs. 18c, 36, 40, 48) The only really new thing is the provision that the Board may establish union work within the bounds of a Mission without that Mission's consent - a provision to whose undesirability the Wooster Conference has called attention.



2. The instructions of the General Assembly call for a "definite sphere of original jurisdiction in field matters on the part of the Missions." Now on any fair interpretation "original jurisdiction" does not mean "authority delegated by the Board." It means that the Missions, as such, are to have certain rights. The Commission has ignored this point in the recommendation as to powers of the Mission and its subsequent definitions. It speaks of the Board as "necessarily" having "full control and direction" of the work, "subject only to such directions as may be given from time to time by the General Assembly" - apparently forgetting that the General Assembly has just directed that the Missions are to have "original jurisdiction in field matters."

We therefore recommend as a substitute for actions already passed on this subject the following.

1. That the Mission approve in general the statement of the Japan Mission to the Chosen Commission which is as follows: -

"As to Section 2 of the Report of the Commission, the Mission regrets that a deliverance of this nature, (apparently framed in the atmosphere of polemic discussion as regards the Board and a particular Mission), should be made at the present time.

"The proper authority of the Board, as the agent of the General Assembly, in the conduct of the foreign Mission work of the Church is nowhere seriously questioned. What the Missions are seeking at present is a clearer recognition on the part of Board and the Assembly of the rights and powers of Missions in the administration of the work on the field.

"The Organized Mission is a vital factor in the carrying out of the great Commission of our Lord. Wherever it is established, certain inherent rights and powers exist, which ought to be recognized but which have never been as clearly defined as they should be. The General Assembly, evidently, recognized the situation when it directed your Commission to inquire carefully into the subject of the whole problem of democratic self-government in the field force of missionaries. its proper sphere in accord with the principles of Presbyterianism, sound business and spiritual efficiency and to frame definitions and regulations on the basis of a definite sphere of original jurisdiction in field matters on the part of the Mission.

"Your Commission, we venture to say, in its eagerness to safeguard the authority of the Board, in this second section of the Report, has practically overlooked the Organized Mission and its inherent right and powers, in the statement of relation between the Board and the missionary force on the field. The Board and Mission are both vitally necessary to the missionary propaganda but their spheres are distinct. We cannot accept the statement that the Board necessarily, has full control and direction of the whole foreign missionary work of the church, and we affirm the Organized Mission's inherent rights and powers in matters of field administration as implied in the Assembly's expression 'original jurisdiction in field matters.'

"The intended compliment to the missionaries as 'representatives of the whole church', 'held in honor for their work's sake' does not atone for the omission of a clear statement of the Mission's rights and powers, and of its vital importance to the work abroad. And while we

cheerfully recognize the priority of the Board's function in general administration, we believe far more good will be gained, if in your statement to the Assembly, you emphasize hearty cooperative relations between the Missions and the Board rather than stress the superiority and authority of one over the other."

2. That the Mission approve the changes proposed by the Executive Committee of the Chosen Mission and submitted to the Chosen Mission for approval, as follows:-

"In view of the request of the Chosen Commission for constructive criticism of Part II of their report to the General Assembly, we desire to express our appreciation of this opportunity given the Missions and would respectfully submit the following suggestions.

"In accordance with the Assembly's instructions that regulations should be 'on the basis of a definite sphere of original jurisdiction in field matters on the part of the Missions and such review and control on the part of the Board as the Assembly may determine', we propose.

"(1) That as a preamble to the proposed definitions of ADMINISTRATION AND ORGANIZATION (Report page 3) the following sentence be substituted for paragraph 1 (page 3 beginning with line 18).

"We recommend that the following interpretations and definitions of relations between the Board and Missions be adopted by the General Assembly and placed on the records of the Assembly and printed in the Board's Manual.

"(2) That Section A, THE MISSION. HOW CONSTITUTED. (page 3 be adopted as it stands, viz.

"In general, a Mission consists of all foreign Missionaries under appointment by the Board within specified territorial limits. No missionary shall have a right to vote until after at least one year's service in connection with the Mission, and until he or she shall have passed the language examinations appointed for the first year (See No 28) and shall have been assigned to definite work.

"The married women missionaries are subject to the provisions of Paragraphs 28 and 39 of the Manual.

"(3) That the following be substituted for B. POWERS OF THE MISSION. (from line 1 page 4 as far as and including the first two lines on page 5).

"The Mission has general care and supervision of all work within its limits.

In all field matters the Mission shall have the rights of initiative and original jurisdiction. All questions of policy, method and expenditure are subject to its decision. It assigns and in general supervises the work of individual missionaries. The Board shall have full power of review and control (Veto) over all mission decisions. In field matters the Board shall also have the right of initiative in conference and agreement with the Mission.

"Mission minorities and individual missionaries shall have the right of appeal to the Board in matters of their concern.

"If differences arise between the Board and the Mission which cannot be satisfactorily adjusted by conference, the question at issue may be brought before the Executive Commission of the General Assembly by either the Board or the Mission, with the right of appeal to the General Assembly itself if the decision of the Executive Commission is unsatisfactory to either party.

"(4) That consistently with the above, the last sentence in paragraph 3 (beginning 24, page 5) and the last two sentences in paragraph 4 (beginning line 34, page 5) of Section II be omitted. (These sentences begin, 'Inasmuch as Board etc.', 'The General Assembly reaffirms, etc.,' If any differences arise, etc.)"

3. That this report be submitted to the Mission immediately, and if approved that copies be sent to the Board, the Chosen Commission and to all the other Missions connected with our Board, so as to reach them before their fall meetings.

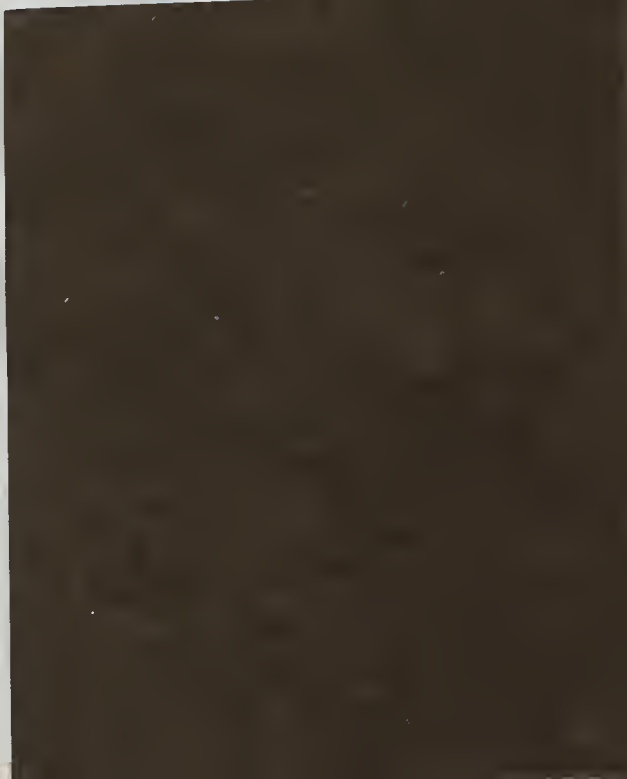


Zan

and

Zanana

New friends behind old doors



What is the greatest need of the women of India ?  
Christ and the sympathy of real friends.

Friendship like the sun casts its longest shadows in  
its downward course,  
May our Friendship with the women of Hindustan  
never descend to the horizon.

—*Maye Anette Dennis.*





ONE hundred and five closed doors opened to let in a foreigner, and then, behind those doors, one hundred and sixty-two closed hearts opened to let in a friend! The doors of the houses were opened wide, for had we not been called to each home? But the hearts were not opened with the doors, and it has taken months to become friends with some of the women in the zenanas.

Of the one hundred and five homes in which I have been teaching throughout the past year twenty have been closed, and of the twenty only eight were closed because of non-co-operation activities. This was not a larger number, considering the flame of hostility that has been burning in many neighbouring cities of the size of Mainpuri. With very few exceptions the friendliness throughout the city has been all one could ask for in such uncertain times in India, and if there is opposition in Mainpuri it is not the result of the teaching of Christ, but rather the lack of knowledge of Him.

Some will ask, "What is a zenana?" Zan (pronounced zun) is one word for woman, and zenana is that part of the house pertaining to women. Others will ask, "What is taught in the zenanas?" Of the one hundred and sixty-two who read during the year, forty-six were Muhammadans and one hundred and sixteen Hindus. Forty read from the Bible and one hundred and twenty-two studied Guru Gyan or Ilm i Ilahi (Christian cate-

chisms in Hindi and Urdu). Seventy-five studied Hindi, sixty-one Urdu, twenty-five Roman-Urdu and thirteen English. Some of the women studied two or more of the above subjects. Forty-five studied a temperance catechism, while nearly all learned to write. A few women were taught to knit, crochet, and sew, but because of lack of time this was not encouraged. Twenty-eight passed examinations in various studies. During the year three of our women died. Who can tell if theirs was a Resurrection hope!

Is the teaching in the zenanas only from books, with no time for sympathetic contact with these women, who are eager for what one can bring them from the outside world? To us it is a small world--to those who by chance are allowed to go to a neighbouring city, when a death occurs or a man-child is born, it is a vast world. To some the world is that section of the city that can be seen from a house-top, the sky above a twelve-foot courtyard, or the stolen glance through a door ajar, or a peep-hole in a wall.

An extract taken from a book of "Zenana Happenings" will perhaps give new thoughts to those who have never been in a real zenana. This little sketch represents a week in the spring of 1921;

"To-day was a good day. The cart-driver's wife had been very ill, her mind being affected from a previous illness. A little boy who stood by laughing at every word was scolded and sent away. Khudaija Begam was disturbed if she could not answer questions immediately. The children studying Arabic in her home were sitting cross-legged on a large table, each shouting wildly and not minding the approach of a visitor.



A bit of non-co-operation had been lurking in the home of Sada and Vidhiya, but they were ready to be taught. One, dressed in a pale pink sari, the other in a yellow one, made a pretty foreground of a picture in which the background was six women preparing yellow pumpkins, red peppers and green cucumbers for the morning meal. In a house near by lives a woman who, possessing a willing spirit but a weak memory, finds reading very difficult.

"The walls and floors were covered with intricate chalk designs made for worship. The wife, having shortly come to her husband's home, was very proper and kept her face covered, even from us. As we were walking along a narrow street we were called into a home where a woman wanted to be taught to play the harmonium. It was a wheezy old thing, having keys that sounded when the bellows were pumped. These were mended with small wads of paper plus a bit of common sense, and then the woman expected me to teach her to 'play beautifully' in five minutes. It is hard enough to teach some women to read, but when it comes to an organ I feel helpless. However, I have promised to make a note book for her. To get to Jhugrani's home we had to climb Jacob ladder steps. Jhugrani reads like a parrot and even repeated the questions we asked. Upon getting up to leave the Bible-woman shook my clothes vigorously to my astonishment, saying, 'There are a lot of creatures on the beds in this house and I don't want you to be carrying any home.' Little did she know how many had been discovered after previous visits.



"To-day we visited in a home near the palace. The two women were very anxious to learn to read well. They were sisters-in-law, one being related to one of the Mainpuri queens. They possessed one book, *The Ramayan*. The servant who cooks and draws water for the family came in laden with her water jugs. As she sat near to listen she was told the story of the Samaritan women at Jacob's well. To-day the people in the home where the little lad is ill were very glad to see us, even though they did not agree with me that a sick person's head must not be wrapped in flannel.

"Maha Devi chanted her lessons in a bewitching way. The old aunt was in the midst of her morning worship when we arrived. She was only a flash of scarlet in a corner, upon first sight. Dressed in a bright sari, sitting in the shade of her beloved Tulsi plant, with her large copy of *The Ramayan* in front of her, she swayed back and forth to the rythm of the verses, the tune changing with the change of theme. The reading over, she prayed—sometimes audibly, but mostly in whispers with her face upturned, her hands folded in supplication to Ram, whom she thinks, as she has just read, is the remover of all distress. Little cowdung cakes were placed in a circle made by a ditch dug around the Tulsi, and in which water had been poured. Clarified butter, incense and flowers were burned on the cakes, the filmy odorous smoke ascending through the lacy leaves of the Tulsi. She drank Ganges water from a little brass bowl, throwing some over the plant, and, after eating a Tulsi leaf and praying another prayer, her devotions were ended. As she sat down by us she repeated again and again, 'Aré Rám Sitá jí, aré.' It

was the cry of a soul to a god. I happened to have a copy of *The Ramayan* with me. Turning to a difficult passage, difficult for me, I asked her to explain it. Her face lighted as she said, 'Oh, don't you know what it says? It says that Maha Deo, God, is in all things. He alone knows the heart, He alone can save.' A Christian song was sung by request, but it was not pleasing to the Hindu mind. It was with much thought that we left the home. Above us little temple bells were sounding, the husband too was worshipping and we thought, 'When will the people of India know Christ, and what is it that is to win them if not a loving sympathetic heart?'

"The old man, who has been ill for some time, died, and the young wife would tell the whole story this morning, in spite of the fact that we had heard much about his illness in previous visits. In another Mubammadan home the husband is an old man, a barber by trade. He has just married a young fifteen-year-old village girl, whom the children, by the barber's first wife, treat as a playmate. The mother and the three children all read from the same primer.

"No one peered through the six-inch square hole in the wall in Rafiqan's home, as they did last week. In Lilavati's home a real Hindu is to be found. He is said to be living according to the teachings of the Vedas and Puranas. He has now reached the age of twenty-five, he must stop reading and begin to teach. He came in to-day while we were present. His wife who was reading, jumped up without warning, took water and with her hand washed a place on the mud floor for her beloved to sit. When he entered he was dressed in

warm woollen clothes. These he removed in an inner room, and came out in the thinnest kind of a loin cloth, took a shower bath before us, seated himself cross-legged on a little stool in the middle of the washed place, and ate his breakfast in silence, while his wife continued her reading.

"Ashrafi's mother was very quiet to-day. It was evident that there had been some trouble between the mother and father. Shivrani begged for a song, but the rest of the family were making such a clatter that singing could not be attempted. A little offering to the household god had been placed on the floor in an empty room. Forgetting the fact that some hungry dog is sure to sneak in and devour the food, they implicitly believe that the god will bear it away.

"Rankalli was very sad over the way her husband spends money on gambling. She said that on the night Lakshmi (like Frea of our forefathers) was supposed to come, offerings of food and money were put on the housetop or at the front door, and all Hindus worshipped a clay idol of the goddess.

"It was a joy to see a mother interested in the story of the blind man whom Jesus healed, and to have her sing from one of our song books." So end the notes of that week.

At first I was a great curiosity in many of the homes, as not a few of the women had never known a white sister. Some wondered if I ate, how many times each day I ate, if I ate the same food in summer and winter, if I had a cook, whether he was a Muhammadan, Hindu or Christian, and one day one ventured to ask, "Don't you get enough to eat? Your stomach almost



touches your back." She did not have a cardamum seed to offer, so the story ended by her giving, with all earnestness, a quarter of a penny to buy tobacco in the bazar.

To the average zenana woman a person who does not chew "pan" is a bit out of the ordinary. Each day finds me bringing home a collection of cardamum seeds. One morning a woman said, "Well, I know if you won't chew pan you will take a cigarette, for English women do smoke." Here was an opportunity to give a little lecture on the evil effects of smoking.

It is a rare thing for the women to deal in personalities (but women do that the world over). Now after eleven months I am recognized as a Miss Sahiba in all the homes, but in new homes when the women learn that I am not married they ask in subdued tones, "And you aren't married? Why aren't you? If you wanted to marry you could. You will soon be too old to marry (to which I assent). Tell us why your father made no arrangement for you when you were a little girl. Oh, and when will you be willing?" One wealthy Muhammadan woman, thinking she might assist me in my misfortune, as she termed it, remarked about the whiteness of my hands and advised me to put red vegetable dye on them and to allow her to pierce my ears upon promise that I was to receive a beautiful pair of pearl ear-rings. It was with difficulty that I made her understand that to us marriage is more than finery and tinkling ornaments.

While teaching one day a woman called to her children, "Oh, come children, come and see. The Miss Sahiba has a gold tooth." Then, turning to me,



"Please your honour smile again, so the children can see that wonderful tooth." But "your honour" did not smile until the lesson was over, in order that she might not disturb the lesson and at the same time keep the attention of the curious mother and children.

One day a letter was received from a school superintendent, asking me to invigilate in an Arya Samaj school for a Hindi examination. It was a rainy morning, there was difficulty in lifting the bicycle up the steep stone steps. An Arya Samaj priest, in long loose saffron robe and hair tied in a tight knot, came forward and to my surprise lifted the wheel. The head master was very courteous, telling me that the examination was a very important one and they had desired to have a responsible person to invigilate. He was profuse in his thanks for my services, and offered me the use of their library of Hindi literature at any time.

A well-known writer claims that the Africans have a sixth sense—that of discerning a person's character by the face. I have concluded that the Africans are not the only specialists in this. Nothing seems to be hidden from the women in the zenanas, and what they do not know through intuition they soon learn by asking. In turn the missionary teacher, who visits them every two weeks (for that is as often as I am able to get around to so many), learns much about true Indian life. She learns why Kumar's mother is so unhappy and begs to be taught many things to help her forget her sorrow, why a little lad was born with a crooked foot, about the husband that comes home drunk and the mother who crouches in a dark corner to avoid his abuse, about the

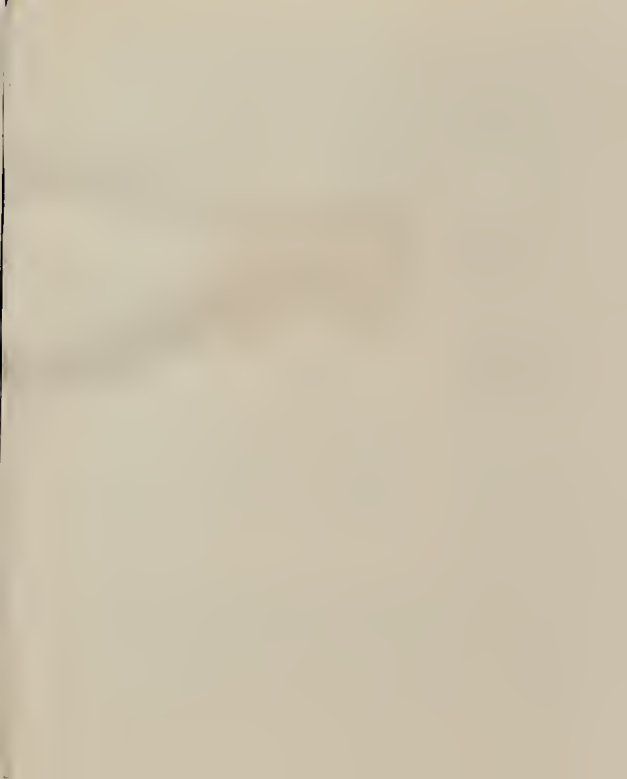


ambitions of this or that one who was forced to marry at an early age instead of being allowed to go to school; she learns whether or not sixteen-year-old Ram Katori is glad or sad because the man to whom she has been betrothed dies on the day set for the wedding; she learns why the women of India have been oppressed and suppressed all these many years; she learns many whys and wherefores, and longs that not only may her women and girls know her as a friend but also know Christ as their Friend.

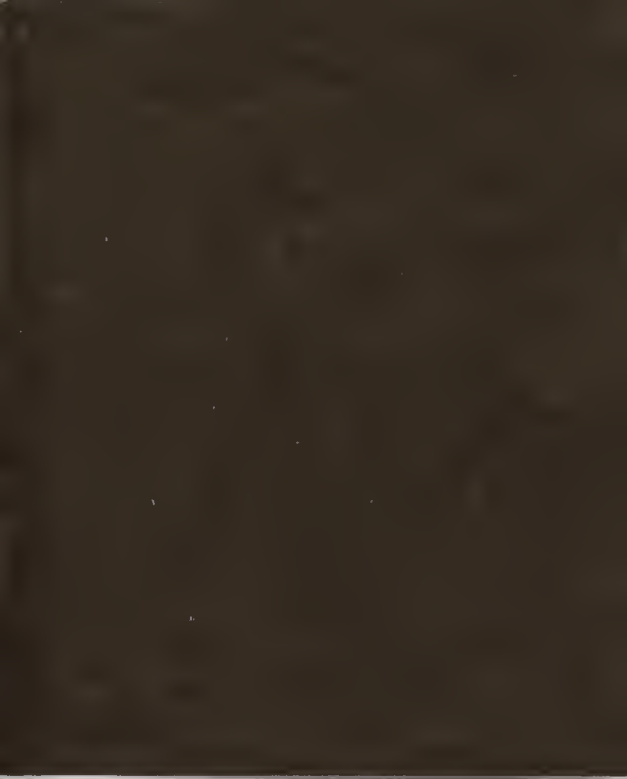
My two Bible-women have laboured faithfully. They are members of that great company of women who publish the Glad Tidings. Recently in morning prayers one prayed, "Lord, these women in Mainpuri have been hearing about Thee these many months, and we know not why they have not turned to Thee." I feel that many of their hearts have turned, and that some of them have cried in contrition to Him, as women all over the world have from behind the veil of oppression cried to Him, the Great Spirit, the Knower of Hearts, and that the time will come when there will be a great company of women from India, joining hands with other redeemed companies; but that time will not come until

"In Christ there is no East or West, in Him no South or North,  
 But one great fellowship of love throughout the whole wide earth,  
 When in Him true hearts everywhere their high communion find,  
 For His love and service is the golden cord, close binding all mankind."











## CONCLUSION.

The lessons learnt during the past two years may be briefly summarized as follows:—

(a) Thorough preparation of the church and also of the field to be evangelized is absolutely essential if permanent results are to be achieved.

(b) Personal voluntary work of all the church members is the secret of success in this work.

(c) Indian leadership in evangelistic work needs to be emphasized far more strongly and to be developed more thoroughly among both men and women.

(d) However poor and uneducated the church may be, it can become through careful preparation a powerful evangelistic instrument.

## RESOLVED:—

- VII. 1. In view of the services that the Evangelistic Forward Movement has rendered to the Church of India, the Council recognizes its obligation to render every possible help to the movement, and authorizes its Indian Church Committee to take this into its purview. It also suggests to all Provincial Councils the desirability of keeping in touch with the work of this movement either through their Indian Church Committees or through special Committees.
  2. The Council, while emphasizing its belief that the Evangelistic Movement must be carried on and supported by the Indian churches in all its local activities, recognizes that in such matters as general organization, the provision of special literature, and arrangements for the services of special speakers for the whole country, the Indian Church needs outside financial help at the present stage, and authorizes the Indian Church Committee to appeal to the Committee of Reference and Counsel in New York for funds to carry out these special objects.
  3. The Council directs its Indian Church Committee to publish and circulate the report submitted, and to continue the investigation in the ensuing year on similar lines. In such investigation it suggests that the Women's Work Committee may co-operate with the Indian Church Committee in studying the problems and work among Christian women.
  4. The Council allots Rs. 250 for the work of the Committee during the ensuing year.
4. Christian Education.—The Report of the Committee on Christian Education was presented by the Convener, the Bishop of Cocha Nagpur.

This Committee has followed the precedent set by its predecessors and only dealt with such matters as have been referred to it. The number of these has been very small, though the charge laid upon it by the resolutions on the Conscience Clause, at the last session of the Council at Jubbulpore, has entailed considerable work. In accordance with that resolution a form approved by certain members of the Committee was issued with a view to ascertaining the facts regarding single-school areas, while a collection of pamphlets and articles bearing on the subject of a Conscience Clause was made. An abstract of these together with tables giving the returns regarding the single-school areas as far as such had been received, was circulated to all members of the Committee, and after revision in the light of the criticisms received, was printed and circulated according

to the directions of this Council. The members of this Committee other than those sitting on this Council were not summoned to a meeting here, the expense of such a course being beyond the means placed at our disposal. The other members together with the Bishop of Bombay, Rev. J. H. Maclean, and R. Maxwell, met at Coonoor on the 8th and 9th instants and considered carefully the resolutions of the various Provincial Representative Councils on the subject of the Conscience Clause.

It appeared to them wise to present certain resolutions on the subject to the Council for their approval. In some quarters such a course has been deprecated as calling undue attention to a subject which is not in reality a burning question, and had best be let alone. We feel however that it is our duty as Christian missionaries to do what we hold to be just and right, and of our own initiative lay down the principles which should govern our conduct in this matter. To do so is no easy matter, for on several points there is a legitimate diversity of opinion, but two points emerge on which we may fairly claim that the voice of missionary opinion is unanimous. That the education imparted in missionary educational institutions must be radically and fundamentally Christian all are agreed, nor does any missionary dissent from the justice of the claim that conscientious objection to definite Christian teaching on the part of certain parents should receive sympathetic consideration. Starting from these generally admitted principles we have laid it down that they can only both be generally acted upon by the provision of alternative schools in which in the one case Christian teaching in accordance with the missionary's conscience and the Christian ideal of education can be given to all who are willing to receive it, and in the other schools in which no teaching likely to offend the conscience of the parents will be imparted. A certain number of cases will remain in which this solution would not be practicable, and in these it must be left to the school authority to give such relief to conscience as circumstances demand, and may justly be conceded without injury to the Christian character of the school.

The Bombay Council has drawn our attention to the subject of religious teaching and services in Mission Schools and Colleges. Your Committee agrees with the Bombay Council in regarding this as a matter of great importance in itself as well as in relation to the demand for a Conscience Clause. It seems to your Committee that those responsible for missionary education would do well to take care that all who are engaged in religious teaching should endeavour to avoid such forms of presentation of Christian truth as are likely to give needless ground for offence. With reference to religious services in which non-Christian pupils are expected to take part, it seems to your Committee that while Christian hymns may rightly be used as memoriter lessons, the prayers and hymns included in these services should be such as can be used with reality.

This report, with its Resolutions, was debated by the Council at considerable length. The following resolutions were finally adopted as embodying the considered judgment of the Council on the proposal for a Conscience Clause in Indian educational institutions:—

RESOLVED:—

- ~~RESOLVED~~-1. That this Council expresses its conviction of the soundness of the principle on which the educational policy of the Government

India Council's report of 1874 in Dec. 1917 "The Indian National Congress" of education & of Hindu Fellowship & Service with them. See also report to Bible Society  
 All items as yet with the subject.

in India is based, viz. of giving impartial aid to all institutions which contribute efficiently to general education, without reference to the religious instruction given, and deprecates any departure from that principle in the widest interests of the public.

2. That all education given by missions or missionaries must be radically Christian, centring in the revelation of God in Jesus Christ, and including instruction in the Bible as the greatest of books for the teaching of truth and the building of character, and at the same time as necessary to the understanding of the history and literature of Christian peoples.
3. That Christian educational institutions exist to provide such education for all who are willing to receive it and claim a definite sphere in which to exercise this function, and it is unreasonable to require Christian missionaries to participate in giving any education which is not fundamentally Christian.
4. That inasmuch as missionaries have always taught as a Christian principle the duty of loyalty to conscience, they rejoice at every manifestation of such loyalty and desire to show the utmost regard for the conscientious convictions of others.
5. That wherever there is a sufficient demand for other than Christian education, the Council holds it is the duty of private or public bodies to provide it. In all save single-school areas such education is available, and all that can be rightly demanded by those who object to Christian teaching is already provided. In single-school areas where local conditions warrant it (relief) may be found by the provision of alternative schools. But where either the total number of pupils or the number of conscientious objectors is too small to render this course feasible, the wishes of parents for the exemption of their children from the Scripture period, when expressed in writing, should be given effect to by the school authorities.
6. That in regard to Missionary Colleges, this Council holds that no [College] can be said to occupy a position analogous to that of a school in a single-school area, and that it remains for Principals of [Missionary Colleges] to make it abundantly clear that religious instruction is part of the regular curriculum, and recommends that this be stated on all forms of admission which have to be filled in by intending students; and further that at the commencement of each academic year the offer of a free transfer be given to any student desiring to leave on conscientious grounds.

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~~5. Christian Literature.—The following report of the Committee on Christian Literature was presented by the Convener, the Rev. H. D. Griswold, Ph.D. :—~~

~~The Literature Committee of the National Missionary Council met at Coonoor on November 7th and 8th, 1917.~~

~~Present :—Revs. H. Gulliford (Chairman), Ahmed Shah, Clayton, Passmore, Popley, Sherratt, Western, the Bishop of Tinnevely, N. K. Mukerjee, Esq., and H. D. Griswold (Convener).~~

~~1. The Convener reported correspondence with the Literature Committee of the Edinburgh Continuation Committee, in which they informed us of the steps being taken to interest the Home Boards in the financing and production of Christian Literature, and encouraged the Council to hope for increased support. They requested therewith that a complete survey and statement of needs should be provided as soon as possible.~~

2. Progress of Survey.—(See Resolution VI. 4 of National Council of 1916). Reports were read from the Provincial Committees showing gratifying progress made up to date.

3. All-India Survey and Statement of Needs.—A Sub-Committee, consisting of Rev. A. C. Clayton (Convener), Rev. H. Gulliford and the Bishop of Tinnevely, was appointed to draft the general survey and statement of needs, to be approved by the Literature Committee at its annual meeting in 1918.

The Council are requested to adopt the appended resolution of instructions in this matter to the Provincial Literature Committees. (See Resolution 1.)

In the case of the catalogue of English literature it was agreed that only books published and obtainable in India be included.

4. Gift of £200.—The Convener reported that a gift of £200 had been received through Mr. E. C. Carter to help meet the expenses of the Provincial and All-India Literature Surveys. (See Resolution 2.)

5. Requests for Grants.—The Committee discussed the procedure to be adopted by Provincial Committees in submitting requests for grants. (See Resolution 3.)

6. Grants for Buildings.—The Committee discussed a request that the Committee should endorse an application to Home Boards for a grant to assist the Bombay Tract and Book Society in the acquisition of new premises, and present the appended resolution to the Council. (See Resolution 4.)

7. Sub-Committee on Production.—The report of the Sub-Committee on Production (see the Committee's report for 1916) was considered and referred to the Sub-Committee appointed under para 3 for inclusion in its report.

8. Sub-committee on Distribution.—The report of the sub-committee on Production and Distribution (see the Committee's report for 1916) was read. The sub-committee's exhaustive report emphasized four points:—(a) That whereas in the past the work of distribution was almost entirely confined to the foreign missionary, the growth of the Indian Church and the withdrawal in many places of the foreign missionary has necessitated the adoption of new methods of bringing literature into the hands of both Christians and non-Christians. On this point the Committee presents the appended resolution. (See Resolution 5.)

(b) That where, however, the work of distribution still remains in the hands of the foreign missionary, the difficulty presents itself that publishing societies have found themselves from various reasons unable to continue the old system of supplying missionaries with stocks of books on sale or return, and the missionary, as a rule, has not funds at his disposal for the purchase of such stocks. The only solution which presents itself to the Committee is that the Missionary Societies should be urged to make regular appropriations, however small, for this purpose, and suggests the appended resolution. (See Resolution 6.)

(c) That the unwillingness of Indian booksellers to stock Christian literature to some extent disappearing. The consideration of this question was referred to the All-India Federation of Tract and Book Societies.

(d) That the present system of colporteurs is to a certain extent unsatisfactory. The Committee discussed certain suggestions of the sub-committee for the improvement of this system, and referred the matter to the All-India Federation of Tract and Book Societies.



## Statement on the Principles of Missionary Educational Work

There are circumstances at the present time which seem to call for a statement concerning the conceptions which missionaries entertain about educational work and their reasons for engaging in it. The following statement has been prepared by the Educational Board of the Bombay Representative Council of Missions and it is issued on its responsibility only. That Board has not had an opportunity to consult officially the directing or governing bodies of the missions either in India or in Great Britain and America, and consequently none of those bodies are officially committed to this statement. However the Educational Board has reason to believe that the opinions expressed in the following statement would be endorsed by a large number of the Missionaries and Missions working in West India.

### Retrospect

2. It is common knowledge that at different periods in the last hundred years Christian Missionaries have been pioneers in higher education, in the education of girls, in industrial education and in the

education of the dwellers in villages. Many of the educational institutions in India owe their existence to Missionary Societies : and in these institutions missionaries have liberally spent time and labour. Since 1854 it has been the settled policy of Government to regard these efforts of missionaries, and similar efforts of other private persons and societies, as valuable contributions towards the solution of the stupendous problem of Indian education, and to avail itself freely and gratefully of their assistance. In accordance with this policy Government has given aid impartially to all institutions which maintain a satisfactory standard in general education, without any reference to, or interference with, the religious education given in those institutions.

### **New Conditions**

3. The elected representatives of the people under the new system of Government may see fit to depart from this policy. Though missionary societies have devoted many of their best workers and large sums of money to education under the belief that Government is committed to this policy, we desire to make it known that we do not question the right of the elected representatives of the people to alter the conditions under which grants-in-aid are given. As, however, these conditions might be altered in such a way as to make it very difficult for

missionaries to continue their educational work, it is important that it should be clearly understood why they engage in educational work at all.

#### **Education must be Religious**

4. Missionaries believe that, though the branches of study commonly called secular are necessary to the emancipation of the people and to the amelioration of their lot, yet education is incomplete which is not addressed to the whole man, and must fail of its purpose unless it touches the heart and purifies the conscience. Missionaries are thus firm believers in religious education: that is to say, education conducted by religious persons for the purpose of implanting religious principle in the souls of the pupils, as the one ruling principle of all life and of all knowledge. This being the general ideal, neither our own convictions, nor our estimate of the significance of Christianity for the world, permits us to give any religious education but one founded on the Christian religion.

5. Thus, if missionaries engage in education at all, it is to offer to all who will receive it full Christian religious education. For such education, there has been, and, we believe, will continue to be, a demand in this country. On the one hand, it is essential to the growing community of Indian Christians that they should have such an

education available for their children. On the other hand, many non-Christians have in the past been, and many in the present are, desirous that their children also should receive such an education.

In regard to those mission schools and colleges which educate only these two classes of pupils, Christians and such non-Christians as desire a Christian religious education, no question of conscience can arise either for pupils or for teachers or for Government. Grants-in-aid can and will be rightly received and gladly paid, unless indeed Government decides to set up a universal system of secular education. But we cannot believe that a Government of Indians will ever set up such a system; and it is plain that no Government in this country can accept the responsibility for the religious education of the people. Consequently, we anticipate the continuance of the present system, under which voluntary religious agencies of all creeds provide schools and colleges and Government recognizes their contribution to the national educational system by paying to them grants-in-aid in respect of the secular education which they give.

### **The Crux of the Situation**

6. The difficulties which have lately been exercising men's minds, have nothing to do with the existence of missionary schools and

colleges whose pupils are either Christians or such non-Christians as desire the Christian education offered to them. The crux of the situation lies in the emergence of a third class of pupils, viz. non-Christian pupils who in various degrees do not desire to receive a full Christian education and yet desire admission to missionary schools and colleges. Here it is claimed that a question of conscience arises for the parents and pupils; and, we must add, another question of conscience arises for the staffs.

### Conscience

7. We have always taught that consciences should be respected: and in this matter we both desire to respect the consciences of others and claim that our own should be respected.

8. In regard to the consciences of the pupils our position is that we do not wish anyone to come to our schools or colleges whose conscience will be injured by any instruction which he or she will be given there. It is not for such pupils that we maintain our educational work. We would rather that they should go to other institutions. If the numbers of students who find themselves today involved in such conscientious difficulties should prove to be large, we should regret it, but we should still maintain the position which has just been stated; we do not wish to admit them to our schools and colleges.

9. In regard to the consciences of educational missionaries, we have a clear position which we want to be understood. The giving of a Christian education is the aim to which such missionaries have dedicated their lives. They must be really free to give it if they are to fulfil their vocation. Whether any particular legislative enactment would interfere with this freedom, it will rest with individual missions and missionaries to decide, and until the terms of such enactments are before us, it is impossible to forecast what their decision would be. But this can be said. If any conditions attached to grants-in-aid were such as to prevent educational missionaries from giving a full Christian education with a clear conscience, they would renounce the grants for institutions affected by the conditions. Again if the general result of the proposed conditions were that the education to be given by missionaries would be secular or neutral instead of religious, they could not consent to give such education, for that is not their business. They may and do differ in regard to the importance which they attach to particular educational methods. But they would not be true to the object with which they themselves give their lives and their supporters their money, if they spent those lives and that money on any education which is not Christian in motive, in principle and in atmosphere.



### Single School Areas

10. Though educational missionaries are unwilling to convert whole schools or colleges into secular or neutral institutions, they have been and are willing to give special treatment to small minorities in certain cases. So long ago as 1917 the National Missionary Council, at its meeting in Coonoor, considered the case of Single School Areas and agreed to make the following recommendation. Where local conditions warrant it, relief should be looked for in the provision of alternative schools for or by those who do not desire the education given in a mission school. But if a mission school is the only school in an area where either the total number of pupils is too small to warrant the existence of two schools, or the total number of conscientious objectors to Christian teaching too small to make up a school by themselves, the authorities of the Mission school should exempt from the Scripture period the children of such parents as express in writing their wish to have their children so exempted. We concur in this recommendation. We agree that in the cases contemplated by the National Council exemptions should be given, and we believe that where the numerical proportion of the exemptions would be small, the giving of exemptions would not destroy the balance and emphasis of the curriculum, nor obscure the ideal of the education offered in our schools.

Again there are missions whose educational work is mainly devoted to the education of Christians. Some of these are willing to admit to schools where the majority of pupils are Christian, a certain proportion of non-Christian pupils without demanding their attendance at the Scripture classes.

### Recapitulation

11. To sum up, all educational missionaries agree in believing that they have a definite service to offer to India, a definite contribution to make to her educational system. We offer an education based on religion and permeated with the religious spirit. Our contribution is the practical exemplification of this ideal of education. For us, as Christians, religious education can only be Christian education. On those who do not want such education, we have neither the power nor the wish to press it. But neither should they press us to give secular education, which is as alien to the genius of their own people as it is inconsistent with our own convictions.

Signed on behalf of the Educational Board of the Bombay Representative Council of Missions.

EDWIN JAMES BOMBAY—*Chairman*

JOHN MACLEAN—*Secretary*

seven be appointed to consult carefully with each Mission having hitherto held co-operative relations, and further, that if it appear necessary to the committee, it shall have power to call a special meeting of the Synod." That is, the Synod held that the "co-operative relations hitherto held" have not been "proper," and defines its idea of proper co-operation. The Synod's action concluded, "The Synod having passed the above resolution respectfully requests that the Missions choose a committee to confer with the committee of the Synod."

How the matter lay in the minds of the members of the Synod will be seen from the following interview I had with the members of a committee appointed by the Synod to hold such a conference. Dr. Imbrie, Dr. Alexander, and Mr. Grant were present. After some general discussion Mr. Oshikawa said, "I speak as an individual, hesitantly, giving my own judgment, and with reverence for the missionaries and for what they have done. I present this for consideration. Not persistently, or as an ultimatum. In evangelistic and educational work there is such a thing as progress, and progress must take place on such and such lines. At the beginning the missionary was everything, and all was in his hand. Up to 1886 or 1887 the Japanese, themselves, so far as they worked, co-operated with the missionaries and worked into their hands. They were superior in financial resources, judgment, experience and influence. About '87-'88, the reaction came. Also Christianity became an organized thing and a power as an organization. Now, the reaction having come, and the Church being on its feet, the time has come to turn about and for the missionaries to co-operate with the Japanese, letting them take the lead and control. This would have great influence on the work here. I do not care how many missionaries come. The land is broad and they have a right to come. But my judgment is—few missionaries, if any. Older men, like Dr. Imbrie, who know the people are enough. Before 1888, before the crisis, there were joint committees and some real co-operation. Since the reaction there has been a change of policy on part of Missions. The missionaries seem to be forgetting the ecclesiastical power the Church has, and are now trying to get control of it by subsidizing it. This is going back to the old times before the Church became a power. The new missionaries would adopt these old principles, and do not understand the spirit and growth and condition. I think there should be real co-operation. The evangelistic problems are too big for the Church alone. She needs the help and sympathetic aid of the missionaries. If the missionaries try to go back to the first state of things—*independence* between Mission and Church—they will have only trouble. This method of co-ope-

ration is the mind of our committee." Mr. Hosakawa said, "The keynote of the Synod was the independence of the Church. In pushing for this, the last thing we have desire for is to be rid of missionary or foreign influence. I would like to have missionaries come to be full members of Presbytery. If they do not do this, they will naturally take an offish position, there will be misunderstanding. If they become members, it helps the natives and gives missionaries a closer influence over them. I want such co-operation as the Synod has defined. Such committees would be sure to dismiss many present Mission helpers. I would like to see missionaries who come from this time, train workers and do evangelistic work but try no organization, only turn over their Christians to nearest Church. I would be willing to have these men free to employ their own helpers without the approval of the co-operative committee if they wished to work so independently. But I do not approve of this as a mission policy. It is contrary to the spirit of co-operation. The Southern Presbyterian Mission policy is this." Mr. Oshikawa added, "Our desire is to control all evangelistic work under these proposed co-operating committees. My opinion and that of others is that the work of Missions independent of Presbyteries is hostile to the genuine work and interest of the Presbytery and Church. It tends to create a missionary party, composed of men of inferior class who obey the missionary and have a foreign, exotic character. Their influence is opposed to the influence and dignity of the Presbytery. This kind of work sets the great body of the people against them. The present plan of work contradicts right principles, causes dissatisfaction, creates misunderstanding among unbelievers. Seven-tenths or more of the motives of the men whom the Missions employ are money motives. There are good motives. Some want to do Christian work as real Christians. The only way is to seek Mission employment. The native Church can't employ them. As they go out they make the impression of being supported by foreigners, and so block self-support. These men are beyond the control of Presbytery, because there are no grounds for action against them. If the Church employed them, the people would see it so, even though much money did come from America. The Church has the duty and should have the name and responsibility of doing it even though much money comes from abroad." Mr. Hosokawa rejoined, "We intend some day to carry on all our work. Let us lay out everything now so as to hasten rather than to prevent it. We will take over the educational work, too. That day is distant, and we need co-operation until then. The missionaries are foreign, and misunderstandings are constantly arising. Under the

proposed plan these would diminish. The natives would guard against them and help the missionary. If under the new plan the missionaries become dissatisfied, let them withdraw themselves and their money." Then Mr. Kumano made the remark quoted on page 38, "The old slavish times must end, and the Japanese Church be followed, not led."

At the meeting of the Council of Missions in Karuizawa immediately following the meeting of the Synod, the following action was taken in reply: "Whereas, the Synod at its late session in Tokyo adopted a minute in regard to the matter of co-operation between the Presbyteries and the Missions, stating what, in the opinion of the Synod constitutes co-operation, and appointed a committee of seven to confer with a similar committee of the Co-operating Missions on the subject, be it Resolved, that in view of individual and widely differing responsibilities, co-operation is, in the opinion of the Council, best carried out where the Japanese Church organization, in its sessions, Presbyteries and Synod, directs all ecclesiastical matters, availing itself of the counsels and assistance of the Missions or missionaries as occasion arises; while the Missions direct their own educational, evangelistic and other missionary operations, availing themselves, likewise, of whatever counsel and assistance they may be able to obtain from their brethren in the Japanese Church: and that under the circumstances it does not seem best to enter into co-operation as defined by the Synod, but to recommend (to the several Missions) that a committee be appointed of one from each Mission to confer with the committee of the Synod in a spirit of fraternal good will, for the purpose of communicating the opinion of the Council and endeavoring to promote a better understanding on the subject of co-operation."

So the place of decision has at last been reached. The course of development which I have traced has issued, as many have foreseen that it would, in bringing us face to face at last, after all sorts of makeshifts, with this fundamental problem of mission policy. The issue I am presenting in its present stage is one of the most important issues I have met on the mission field. The future of the work in Japan: the future of our work in every mission field depends upon the answer given to this question: Is the native Church to absorb the Mission, or is the native Church to grow up with a real identity from the start, robust and independent, while the Mission, retaining its identity and function as a Mission, fades away into the regions beyond and allows any fraternal subsidy to the sister Church which has been established to be dealt with on such grounds? This question must be answered right. I have met the germs

of it, or the bitter fruit of the wrong answer to it in every field where I have gone.

What answer shall be given now in Japan? Let us strip the matter of all personal elements. (1) I believe in the good faith, the sincerity, the trustworthiness of the leaders of the Synod, but back of their new definition of co-operation is the temper of the people filling them, the strong desire for independence, for authority. No exception should be taken to the presence of this desire. It is a noble thing. It is just what we would give anything to have kindled in the native Churches in many lands, but it is devoid of just and right restraints in Japan. Even the best of the Church leaders are constantly slipping into unguarded speech about it. Mr. Kumano declared in the conference held with the committee of the Synod appointed to meet me, "This is no longer the time for missionaries to control, but they and the Boards should stand off and let the Japanese control. The old slavish times must end and the Japanese Church established by the Christians of America must be followed, not led." The Fukuin Shimpō, the paper of Mr. Uemura, one of the strongest men in the Church and the president of the Home Mission Board, says, "Japanese Christians are of three classes: (a) There are those who are fully persuaded that the churches must give up using foreign money. The poverty of many members should not be allowed to prevent the attainment of independence. By uniting in their efforts, sinking all minor difficulties, appealing to the patriotic instincts of their friends and supporters, and by relying on industry and commerce, and even on politics for pecuniary help, a great deal may be accomplished, say the leaders of this party. (b) Then there is a large class of Christians who are in favor of clinging to the foreign missionary. Sooner or later this combination will give rise to trouble. Already in various parts of the country there is friction between native and foreign Christians. In many instances relations are very strained and agitation may be expected at any time. (c) There is another class which, in the matter of activity, bears no comparison with the converts mentioned above but who are steadfast to the last degree. Though without sufficient spirit to attack the enemy, they would rather die than surrender the fortress in which they have taken refuge. Meekly and patiently they take up their cross and follow Christ. Unobserved by the world, they drink the waters of life and are refreshed thereby. The future of the Church does not concern them. To the pro-foreign and anti-foreign spirit they are alike indifferent. \* \* The Japanese Methodist Christians resemble a regiment of soldiers in the matter of uniformity. In speech and action they are alike. Dependence upon for-



eigners is an established principle among them. There is no doubt something very imposing in the march of men who have acquired the habit of acting together in obedience to orders. The tone which these men adopt is one of humility. They are the great opponents of what is called yasegaman, endurance beyond one's strength. Opposed to all this are the utterances of the Kumiai Churches and the Church of Christ, whose watchwords are independence and freedom from foreign interference—in Christianity as in other things, Japan for the Japanese. How far these two elements will blend in the future remains to be seen." Mr. Kumano and Mr. Uemura are both good and reasonable men, but this is the way they sometimes speak. There are many men not so restrained or sensible. The Synod wants to be independent of foreign interference. It is self-deception to deny that. The desire is laudable, but it would make the Synod's proposed co-operation wholly impracticable. The Synod would not be satisfied with it. What it speaks of to the Missions as "proper co-operation" and honestly believes that it regards as such, it always refers to among outsiders as "foreign interference" and would inevitably regard as such. The Synod's action is a logical step in the history I have traced, The Missions invited the native workers into their meetings and conferences. The Japanese rejected that as insufficient and every step subsequently taken has been toward independence and control. I repeat that I think the Japanese have taken each conscientiously and with a view to what they believe to be the best interests of the work, but also affirm that they would not be satisfied until the step next beyond the one they have last proposed should be taken. If they think they would, they do not know themselves.

(2) As I pointed out in connection with Mr. Pieters' account of the Kobe meeting, the question of co-operation early became entangled with the question of the work of the younger missionaries. When the movement toward Christianity was at its height strong appeals were naturally made at home for reinforcements. The full complicated situation on the field was scarcely understood as yet and could not be made plain to the young men at home. When, in reply to the powerful appeals made, large numbers of young men were poured into Japan, they found the wave receding and were met by a view which necessitated the opinion that they would soon be useless. Their zeal was chilled, and their hopes of such a life work as had been set before them at home, disappeared. Some of them heard others, who had been very influential in sending them out, advocating the policy of turning everything over into the hands of the Japanese and declaring that when there were 100,-

ooo Christians, "which would be before the year 1900, they hoped to withdraw the missionaries and to leave all authority and the administration of the mission funds in Japanese hands." As one of them said, "It seemed as though we had been brought out like sheep to the shambles. In ten years our missions in Japan were to be done." As the men went out through the country and studied the situation, they soon saw how questionable was the idea that there was no need for missionaries, or that the work was nearly done, and they saw, too, that if the real work even within the bounds of the native Church was to be done, it could not yet be left to the Japanese. At Kobe, they heard Dr. Verbeck, who knew the inland conditions better than any other man, declare that it was wrong to form opinions as to the whole country from the conditions in a few cities, especially the ports, and that he could place two hundred new missionaries at once. Between the younger men and some of the older ones there came a break accordingly on two points, the need of new missionaries and the authority of the native Church over Mission funds. Some of the younger men dropped out and went home. The great majority stayed and their influence grew, and between them and many of the native leaders who were trained under the older men and who thoroughly shared their ideas as to the immediate destiny of the Church there came feelings of alienation, where indeed there was not complete lack of acquaintance. The action of the Council at Kartuzawa is in some part then the answer of these young men, and also of some of the oldest who remember the long years when this policy was in force, and who may have other motives also, to the action of the Church, which action is the proposition to move forward in line with the views which met the young men when seven or eight or ten years ago they came to Japan. Some of the young men have scarcely come in contact with the Church leaders; others may have spoken and acted injudiciously. Other personal elements which enter, Dr. Alexander speaks of in more detail in his paper, from the point of view most kindly toward the native Church, as is right, and with high ideals for the Missions, which also is right.

If then the matter were to be decided on the basis of the personal elements to be brought into co-operation it could be at once decided adversely to the Synod's proposal, because it is wholly impracticable on both sides. Mr. Uemura and others recognize this. And I have cleared these personal elements away in order to consider the question in a purely impersonal way. It should be answered on grounds that will hold for Korea, Ningpo, Oroomiah and Mexico. Viewing the matter in this light, and sweeping wholly out of sight the

personal and local aspects of the case, I unreservedly believe, (1) That harm will inevitably result from a confusion of the functions and responsibilities of a Mission and a native Church. It is the business of the former to build up the latter, and to co-operate with it as long as the Mission is in the field and its co-operation is needed. But each has its own identity, and the mission should co-operate as a Mission with the Church, and the Church as a Church with the Mission. If their lines of differing duty and character are overlooked, the dire consequences may be long delayed, but they are sure. This should be made unequivocally plain to the Japanese Church. If they are given to understand unmistakably that the Missions as Missions are to preserve their identity, and that the Church is to administer what properly belongs to it, and not the business of the Mission and the Board, we shall have taken a long step toward hearty co-operation and sympathy. So long as the native Church thinks otherwise, there will be friction and disagreement. That the Japanese Church is not fit to be trusted with the responsibilities of the Mission is not the point at all. Whether it is or not, the policy of putting these responsibilities and functions upon it is bad policy. It injures both Mission and Church, produces friction, starts a wrong education of the Church, substantiates erroneous ideas of rights and duties, and leaves all of the womens' work anomalous or out of their control. (2) That it is wiser for missionaries not to connect themselves with the native Presbyteries. The reasons for a contrary course suggested in Japan were: (a) The General Assembly and the Board advise it. (b) The Church of Christ requests it. (c) The natives are pleased with this evidence of our confidence and nearness. (d) It gives a missionary more moral grip to be on a level with them. In other fields the predominant reason, not given in Japan, has been (e) The natives need our counsel and direction and the exercise often of our ecclesiastical authority over them. On the other hand it is held: (a) Membership confuses the distinction between the Mission and the native Church. (b) The advice of the Board refers specifically to Presbyteries organically connected with the Presbyterian Church in the United States, though even with these it seems to me unwise. (c) It makes the missionary responsible to the Presbytery rather than to the Mission and the Board. He should not be subjected to their discipline nor to their supervision. It should be free to make representations regarding him to the Mission, but the Presbytery cannot discharge to him, and never attempts to, the responsibility it owes to its members. For the Presbytery to do so would be to encroach on functions of the Mission and the Board. (d) There is no advantage in membership. The

canons of the Church of Christ forbid the right of voting to all save pastors, evangelists, whose work is assigned them by Presbytery, and theological teachers. This excludes most missionaries, and would exclude them if members unless they were to be directed in their work not by the Mission but by the Presbytery. (e) A missionary's responsibility to the Mission makes it impossible for him to discharge the duties of real membership. (f) It does not increase the missionary's influence. The Japanese take the man for what he is worth. His influence depends on his personality, ability and character. If we are members and antagonize the Japanese, our influence is not strengthened. (g) There are many practical difficulties and many humiliations, while there are no advantages which cannot be secured by corresponding membership. If the temper of the Japanese is such as to make these impossible, there would be no gain in full membership.

But these principles are both negative. They can avert evil, but cannot of themselves produce aught good. What is to be said positively? It is useless to consider any proposition to change our Church polity on the mission field. I have no doubt that it will be modified in time, but it could not be done now, while, viewing the other churches in Japan: the Congregational which gave everything into the hands of the natives; the Baptist with its congregational polity which has given nothing; the Canadian Methodists with their curious unepiscopal system who have native preachers and missionaries all alike in ecclesiastical standing and in consideration of work, while all are connected with the Church in Canada and the Mission retains veto power over financial actions of their conference; and the Churches with an episcopal form of government which give some more, some less seeming power to the natives, all of which is virtually taken back through the bishop—viewing all of these I do not see that the Church of Christ is worse off than they, and I do see particulars in which with its Presbyterian polity, its comparatively vigorous life and all its shortcomings it is better off. Also it is vain to wish now for a different mission heredity. What we have we have. This is the bottom fact. No plan of co-operation is at the bottom. The spirit back of things is responsible. This spirit was the outcome of the complex conditions I have tried to describe and of poor human nature. It might possibly have been modified, these conditions might, I believe, if the negative principles stated had been observed, and if there had been clear agreement on some positive principles about to be set forth. But any plan of co-operation would have failed under these conditions and spirit. As Dr. Davis says in his letter: "No plan can be devised which will work smoothly or satisfactorily, un-

less the hearts of all of us, especially those of our Japanese brethren, are filled with the love and the spirit of Christ, and if such were the case almost any plan would be successful."

Positively (1) almost everything depends on the personal character and influence of the missionary. He is the bearer of spiritual life and power. He must stand out for personal holiness and spiritual authority. When his position becomes such that his influence is dependent not upon these but upon the control of money there is a fatal defect. If this condition is due to the fact that other men of equal personal character and spiritual authority have been raised up from among the natives, let him commit his work to them that they may teach the faithful men also, while he proceeds to communicate his gifts to others. It may be said that this is just what is done. Perhaps, but the emphasis is not here at all. The emphasis is on administrative authority, and not on personal character, spiritual authority and the communication of spiritual gifts. It is the abominable confusion of the spiritual idea of mission work in this way that is responsible for much of the difficulty. (2) Put spiritual and personal responsibility upon the native Christians from the outset, but not administrative and ecclesiastical responsibility prematurely. Hold these back until the spiritual life is able to stand up under them. As soon as it is, let it assume all that is properly its own, and do not encourage it ever to look forward to the assumption of what is not its own. There is a *via media* here which is the way of peace and use. Out of their bitter experience, which we have measurably escaped, Dr. Davis testifies in "Some Lessons in Japan" in the *Advance*, March 11, 1897. "Do not put all the responsibility upon the native Christians from the start. Our Mission here in Japan did that. \* \* \* Notwithstanding our position, we have been accused by some of the leaders with 'lording it' over them \* \* and the demand has been made that we allow them to receive the money direct from the Board and use it as they please. Also that we become members of the Japanese churches, and let them send us where they please to work and direct us in our work. \* \* I make this extract (from the organ of the Kumiai churches). 'Foreign and Japanese Christians do not meet on equal terms. The former are the lords and we are the servants. The foreigners deny us the liberties they themselves enjoy. Though there is a great deal of talk about foreign and Japanese Christians working unitedly \* \* there is no hiding the fact that a form of slavery is practiced in the Christian Church.' We have given everything into the hands of the Japanese, and yet this is the criticism which a few make bold to utter. \* \* I am convinced that there is a golden mean between our course of putting everything into the hands

of the first churches and the opposite extreme." (3) Preachers should be at first under the spiritual and semi-apostolic authority of the missionary. If he does not have this or the qualities which secure it, it is folly to secure it for him by ecclesiastical or pecuniary superiority. When at last a Presbytery is organized, not for the sake of securing correct ecclesiastical procedure, but because the spiritual life of the Church needs such an expression, the position of corresponding member secures to the missionary the privileges he needs. If the spiritual condition is not such as to secure these to him in this position, full membership will do him no good and will not increase his spiritual authority. If the relations in themselves between him and the native Christians are not such as to make them feel that he is one with them, full membership in the Presbytery will not produce this. (4) The constant assertion of authority, mechanical and external, is to be avoided. There are times, as things are in the Missions, where the administrative element predominates over the spiritual, when the assertion must be made. At such times it should be made once decisively and indisputably. To drag it along through the whole work and for years is paralyzing. (5) There must be a spirit of genuine confidence and love. The missionary loves the people to whom he has come, who have not yet received his word. Surely he should love still more the little flock who have heard, and he should trust them. That does not mean that he should trust them to take charge of his bank account or the Mission treasury. But his attitude toward them and his spirit must be not critical and suspicious, but loving and trustful. This is possible, while he is yet perfectly honest with himself and with them. It is not the greatest difficulty the missionary meets. (6) When the Church has once been established and the ecclesiastical authority has been set up, they must be respected. They have their proper dignity and rights. The relation between their Presbyterian prerogatives and the Mission will be impossible of complete definition. The presence of the Mission of an alien race involves abnormal conditions, and where love is not, or where jealousy is, there will be trouble under any adjustment. Granted, however, that the main lines of division between their functions are clear, namely, that the Mission's function is the communication of its spiritual gifts and the establishment of the Church, and that the Presbytery's function is the ecclesiastical administration of the Church and the practical control of its own affairs and of such enterprises as it may inaugurate, each party acting in the confidence and trust and with the advice and counsel of the other—what shall be said of the territory where they overlap, where the work is in transition from the Mission



Constitution of the Presbyterian Church in India.

Article 12.

Presbyteries.

Page 9:-

..... "While ordained Foreign Missionaries and Ministers would ordinarily be expected to be full members of the Presbyteries within whose bounds they live, yet, owing to the objection of some Churches to the severance of the connection which subsists between them and their Missionaries (Ordained Ministers and Elders) who represent them, and also on account of the peculiar, varied and temporary position of Foreign Missionaries, each Presbytery shall, in conjunction with the Home Church or Churches concerned, determine the nature of their relationship to the Presbytery."

Chapter 2 (Political Movements--First Stage), page 39:

In 1858 Saiyid Ahmad (belonging to a family of considerable note under the Moghal Emperors and loyal to the British government at the time of the Mutiny) wrote in his own vernacular an account of the causes of the revolt which was long afterwards translated and published in English. His appreciation of British rule in India was by no means wholesale, and his criticisms deserve our careful consideration even now. It is remarkable that he attributed the outbreak largely to the absence of any Indians from the Supreme Legislative Council.

"The evils," he wrote, "which resulted from the non-admission of natives into the Legislative Council were various. Government could never know the inadvisability of the laws and regulations which it passed. It could never hear the voice of the people on such a subject. The people had no means of protesting against what they might feel to be a foolish measure, or of giving public expression to their wishes. But the greatest mischief lay in this, that the people misunderstood the views and intentions of Government. They misapprehended every act, and whatever law was passed was misconstrued by men who had no share in the framing of it and hence no means of judging of its spirit.....I wish to say that the views of Government were misconstrued by the people, and that this misconstruction hurried on the rebellion. Had there been a native of Hindustan in the Legislative Council, the people would never have fallen into such errors..... There was no real communication between the governors and the governed, no living together or near one another as has always been the custom of the Muhammadans in countries which they subjected to their rule. Government and its officials have never adopted this course, without which no real knowledge of the people can be gained." Further on he asserted: "Now, in the first years of the British rule in India, the people were heartily in favour of it. This good feeling the Government has now forfeited, and the natives very generally say that they are treated with contempt. A native gentleman is, in the eyes of any petty official, as much lower than that official as that same official esteems himself lower than a duke. The opinion of many of these officials is that no native can be a gentleman..... There are many English officials who are well-known for their kindness and friendly feeling toward the natives, and these are in consequence much beloved by them, are, to use a native expression, as the sun and moon to them, and are pointed out as types of old race of officials."

Chapter 3 (Political Movements--Second Stage), page 88:

The partition of Bengal was altered in a manner that gratified Congress (of 1910) sentiment, but annoyed the Muhammadans, especially those of the six-year-old Eastern Bengal and Assam province, and seriously disturbed Indian belief in the ability of the British Government to adhere to a declared resolution. The Capital was removed from Calcutta to Delhi. In the despatch from the Government of India to the Secretary of State proposing these changes for sanction, occurred a passage which advocated a policy of provincial decentralisation and widening self-government, "until India would at last consist of a number of administrations autonomous in all provincial matters, with the Government of India above them all, possessing power to interfere in cases of misgovernment, but ordinarily restricting their functions to matters of Imperial concern."

(1) Lord Morley, while disapproving of the partition, regarded it as a "settled fact".

When the papers were published, this passage was interpreted by advanced Indians as clearly foreshadowing self-government on colonial lines. This idea, however, was expressly disclaimed in Parliament by Lord Crewe, then Secretary of State, on June 24th, 1912, in the following words:

"There is a certain section in India which looks forward to a measure of self-government approaching that which has been granted in the Dominions. I see no future for India on these lines. The experiment of extending a measure of self-government practically free from parliamentary control to a race which is not our own, even though that race enjoys the services of the best men belonging to our race, is one which cannot be tried. It is my duty as Secretary of State to repudiate the idea that the despatch implies anything of the kind as the hope or goal of the policy of Government.

"At the same time I think it is the duty of the nation, and of the Government for the time being of the nation, to encourage in every possible way the desire of the inhabitants of India to take a further share in the management of their country."

Again, he said, on June 29th, 1912:

"There is nothing whatever in the teachings of history, so far as I know them, or in the present condition of the world which makes such a dream" (as complete self-government within the British Empire) "even remotely probable.....Is it conceivable that at any time an Indian Empire could exist, on the lines, say, of Australia and New Zealand, with no British officials, and no tie of creed and blood which takes the place of these material bonds?.....To me that is a world as imaginary as any Atlantis or any that was ever thought of by the ingenious brain of any imaginative writer.....I venture to think that it is only those who think less of service and more of distinction who would lose heart if they braced themselves to set aside this vision altogether and to settle down to closer cooperation with the Western race, to which they can teach much, and from which they can learn much, in cooperation for the moral and material bettering of the country to which they are so deeply attached and of which we are so proud to be governors."

Chapter 4 (Politics from the Outbreak of the War to the End of 1916), p.120:

The address of the president (of the Muslim League in 1916), Mr. Muhammad Ali Jinnah, a Bombay barrister, was, in spite of some rapid skating over thin ice, one of the ablest speeches delivered during these days of oratory. He said that the Muhammadan gaze was, like the Hindu gaze, fixed upon the future. The decisions which they then arrived at would go forth with all the force and weight that could legitimately be claimed by the chosen leaders of 70,000,000 of Indian Muhammadans. He commented in moving terms on the war and on the issues at stake therein. He remarked on the necessity for reconstruction after the war and on the difficulties of the Indian problem.

"There is," he said, "first the great fact of the British rule in India with its Western character and standards of administration, which, while retaining absolute power of initiative, direction, and decision, has maintained for many decades unbroken peace and order in the land, administered even-handed justice, brought the Indian mind, through a widespread system of Western education, into contact with the thoughts and ideals of the West, and thus led to the birth of a great and living movement for the intellectual and moral regeneration of the people..... Secondly, there is the fact of the existence of a powerful, unifying process--the most vital and interesting result of Western education



in the country--which is creating, out of the diverse mass of race and creed, a new India--fast growing to unity of thought, purpose, and outlook, responsive to new appeals of territorial patriotism and nationality, stirring with new energy and aspiration, and becoming daily more purposeful and eager to recover its birthright to direct its own affairs and govern itself. To put it briefly, we have a powerful and efficient bureaucracy of British officers responsible only to the British Parliament, governing, with methods known as benevolent despotism, a people that have grown fully conscious of their destiny and are peacefully struggling for political freedom. This is the Indian problem in nutshell. The task of British statesmanship is to find a prompt, peaceful, and enduring solution of this problem."

He described the internal situation in the following terms:

"We have a vast continent inhabited by 315 millions of people sprung from various racial stocks, inheriting various cultures, and professing a variety of religious creeds. This stupendous human group, thrown together under one physical and political environment, is still in various stages of intellectual and moral growth. All this means a great diversity of outlook, purpose, and endeavour." Indian Nationalists were not afraid of frankly admitting that difficulties beset their path, but these difficulties were "already vanishing before the forces which are developing in the new spirit."

#### Chapter 8 (A summary of Existing Conditions)

Page 223:

Britain is pledged to establish a democratic system of government over two-thirds of India, the most conservative country in the world. These two-thirds possess a population composed of various races following various religions and speaking various languages. The great majority of these people, whose numbers are equal to two and a half times the population of the United States, are extremely ignorant and entirely unused to any form of political ambition. They are engrossed in their private and caste affairs. Britain does not mean to restore British India to the descendants of the chiefs and kings whom she succeeded. Nor does any class of Indians ask for such a restoration. She does not purpose to set up parliaments which will merely represent the literary and pacific, the present political classes. Such parliaments would crumble to pieces as soon as they ceased to receive constant British support. Her aim is to hand over eventually the direction of domestic affairs in British India to parliaments springing from, and effectually representative of, all classes. If this goal be eventually reached, if India gradually develops into a loyal, prosperous, well-governed, and self-governing country within the circle of the British Empire, a great service will have been rendered to humanity.

Page 224:

There is ample proof that the gradual extension of British rule in India was welcomed by the majority of the population. Especially was it welcomed by the masses, by the agriculturists, who found themselves assured of reaping the fruits of their labours, shielded from plunder and violence, and protected from arbitrary exactions; by the low castes and outcastes, who found themselves equal to Brahmans even, in the eye of the law, and often the objects of charitable or missionary effort. It is, indeed, through the influence of the spirit of British rule that these people have learnt to respect themselves as they never respected themselves before. British rule was also acceptable to the majority of the very classes who now so frequently expatiate on its defects. Indeed, these classes, with the

exception of the strong Brahman element which they contain, owe their own present prominence to British rule. They would lose it at once if Britain withdrew from the country.

Page 239:

We have our own defects and national peculiarities. Much of the resentment of the Indian political classes is social, and lies deep in the colour-line which has been drawn with rigour in some British colonies and is still drawn in India, at times unavoidably. India was a land of caste and social cleavages, of a severity unknown in Western countries, long before the British ever saw it. It is still a land of such divisions, and would remain one if the British left it. It is true that educated Indians have had some reason to complain of social barriers, and avoidable incidents occur from time to time which breed bad feeling. But the existing wall of reserve has been buttressed largely by the extreme sensitiveness and racial dislike often cherished by Nationalists themselves. Only recently a very able Indian politician frankly admitted this, stating that some Nationalists desired that no Indian of prominence should be associated with Europeans even in social matters, and "mixing up wish with reality, indulge in day-dreams from which perhaps the European might be absent." He reminded his audience that in the India of the future the European would be present as well as the Indian. If all politicians would regard prospects in this sensible light, and if they would fashion their ideas accordingly, they would find plenty of response from the British side. And we ourselves, at this crisis of the world's history, cannot wonder either at the sensibility of the political classes or at their natural appetite for posts and power. It is easy to see why, although they have been sheltered by a strong Imperial system from a world-wide storm, they meditate little on the benefits of such protection and much on the least agreeable accompaniments. It is comprehensible that, in their own words, they want to be in their own country "what other people are in theirs," that they think that they would hold their heads higher in the world under a national government of their own. These are ideas which in themselves appeal to Englishmen whether resident in India or elsewhere. Both sides must approach the questions raised thereby from a practical point of view.

(footnote: <sup>6</sup>The Press can do much to improve relations.)

Page 248:

It appears that where the low castes or depressed classes are articulate, where they have organised associations, as in Madras and Bombay, they view coming constitutional changes with apprehension. From addresses lately presented to the Viceroy and Secretary of State, it appears that they fear what they anticipate would mean a regime of class legislation and repression, and consider that British rule alone, in the present circumstances of India, can hold the scales even between creeds and castes. Yet in the Joint Congress and Muslim League address to the Viceroy and Secretary of State presented at Delhi on November 26th, 1917, it was claimed that these associations had made many representations in favour of the amelioration of the condition of the masses and had "pressed for the removal of all disabilities and distinctions based on race and religious grounds." As far as representations and resolutions go, this claim is well founded, and behind these representations and resolutions lies a genuine sentiment. There is testimony to this in the eagerness with which opportunities for social service are sometimes seized by youths of the political classes, and in the existence of associations for the purpose of philanthropic work among the lower orders. The forerunners in such paths were the Christian missionaries. But a great deal more than resolutions or sentiment, or societies that, amid the gravest obstacles, cultivate

the advancement of social reform, will be required before material impression can be made on the usages of centuries. Not only are about 50,000,000 of Hindus treated as untouchable by the higher castes of their own faith, but in parts of Southern India they are even regarded as unapproachable. They are not allowed to enter the temples or use the village wells. Before British rule they were serfs. Now, though legally free, they are outcasts in a sense hardly appreciable in a Western country. Thus it is that in addresses to the Viceroy and Secretary of State they have expressed the strongest distrust of the Home Rule Leaguers; and thus it is that the President of the Indian National social conference held at Calcutta, less than two years ago, reminded his audience that while "gorgeous visions of a United India" were filling the political imagination, "loud protests of indignation were being raised by classes and communities amongst us which we can no longer ignore."

Page 255:

The Extremists wish to push forward recklessly, regardless of obstacles or consequence, of sectarian and social divisions, of the dangers of racial conflict, of the ignorance of the great majority of the population, of the responsibility of Britain for the good government of India. They mean to press their views by the promotion of incessant agitation. The Moderates see the danger of precipitate changes, and know that progress worth having can only come through cooperation with Government and its officers. Their position is difficult, but they can establish it by trusting the strength which will be theirs with courageous resolution. Neither party allows sufficiently for the natural obstacles in the path of democratic progress in India or for British responsibilities to every class and race. Neither party seems to grasp adequately the difficulties of the coming years of transition, difficulties inevitable in any case, and augmented by the troubled state of the world. These difficulties are, however, understood by many thinking Indians and by the Services. In their opinion, whatever be the scheme of reforms, Government must preserve full weight and power for years yet. Without Britain, India would directly be torn by invasion; and, in the absence of a trained electorate that can protect itself and be said to represent sufficiently the educated intelligence of all classes of His Majesty's subjects, Britain cannot abdicate her responsibilities for India's domestic affairs.

Appendix 4 (Extracts from a Reply by His Excellency Lord Chelmsford to the Press Defence Association)

Page 269:

I do not wish to detain you, but I must still give you a few more extracts. A post writes:

"How long will the blood of the innocent people be shed, and how long will we writhe in agony?"

He prays God to release Indians from this miserable condition. He complains that they have lost their wealth, honour, and all good qualities. He inquires what can be worse than their present condition. Another poet says:

"When will the oppressions of the wicked cease in India; when will the enemies of Indians be crushed, and how long will this cruel oppression of the weak continue?"

Yet another:



"Slavery has deprived Indians of wealth, honour, and freedom, and has reduced them to destitution and starvation. What further harm is it going to cause to India? Will it drain their very blood? It has paralysed their limbs and muzzled their mouths. Why is it so mercilessly pursuing them? God gave equal liberty to all. Why then should accursed slavery be oppressing Indians?"

And here is one more:

"The arrest is legal, doubtless, but it is truly unlawful. The breaking of the sacred law of justice which holds society together when injustice is perpetrated, when crimes are committed legally, when innocence is no protection and harmless men are treated as criminals, then we live in a condition of anarchy no matter what legal sanction may cover the wrong-doer. Civilisation does not protect us. We should be better off in a state of savagery; for then we should be on our guard. We should carry arms and protect ourselves. We are helpless. We pay taxes to be wronged."

Appendix 5 (Sir Michael O'Dwyer on the Danger of the Home Rule Propaganda in the Punjab)

Page 272:

.....we have had positive proof, based on judicial findings, of several experienced tribunals, that of the thousands of Punjabis to whom the swaraj, or Home Rule, doctrine was preached in America, some hundreds at least set themselves as early as possible to realise that ideal by the sword, the pistol, and the bomb.

Chapter 8 (A Summary of Existing Conditions) Page 234:

Within the past four years no less than 1,200,000,000 of rupees have been drawn from the Indian mints. Sir James Meston, the Finance member of the Government, remarked in March 1919 that, unless this continuing panic were checked and the hoarded coin were restored to circulation, the whole basis of Indian currency and exchange policy would be reconsidered. It is the shyness of Indian capital, especially in regard to Indian enterprise, that leaves so many inlets for the foreign money and foreign enterprise often lamented by newspapers and politicians on the ground that the profits therefrom leave the country. But the young men of India are seldom told this. ~~On the contrary, they hear such complaints as the following:~~



Whereas it is the desire of the Woodstock Board to make Woodstock of still greater value not only to the communities in India that have heretofore taken advantage of the opportunities it has offered, but also to enable it to meet the needs of the children of the growing body of American missionaries now working in India;

And whereas it is the belief of the Woodstock Board that this purpose can be best attained by cooperation be it

RESOLVED I that we ask the Punjab and North India Missions of the Presbyterian Church to sanction cooperation with the Sialkot Mission of the United Presbyterian Church on the following general lines:-

1. That the curriculum shall continue to be one that prepares for examinations that are recognised by the University of Allahabad.
2. That arrangements be made to give special instruction to the children of American parents, who wish to take their children to America in such special subjects as will enable them at once to enter the regular classes in the American Schools.
3. That hostels shall be provided for American children that shall be conducted on approved American lines.
4. That the aim shall be to provide a Staff consisting largely of American and British Trained Teachers in which the missionary element shall predominate.
5. That in the erection and equipment of buildings (and possibly in the purchase of Eastwood Estate) called for in carrying out this proposed development, the Punjab and North India Missions would welcome the financial contribution of the Sialkot Mission they would probably wish to make.

RESOLVED II that if this general plan of cooperation receive the approval of the Punjab and North India Missions it be placed before the Sialkot Mission of the United Presbyterian Church for their consideration, and that in case of their approval of these general lines they be invited

1. To appoint three representatives of their Mission to take their places on the Woodstock Board, and that they be invited to meet with the Board in Landour, preferably in November, to work out detailed plans of cooperation;

2. To provide at least one qualified teacher for 1922, and more if possible.

RESOLVED III. that in the full development of this scheme the following buildings will be required:-

1. An administration building containing sufficient class rooms to meet the needs both of the regular classes and of the special classes that may be necessary to provide special subjects for American children;

2. A Hospital;

3. Hostels for both boys and girls;

4. The remodelling of the buildings now in use in order to make them of the greatest value for the new conditions;

5. New servants' quarters;

6. There must also be additional space for play grounds.

Constitution of the Presbyterian Church in India.

Article 12.  
Presbyteries.

Page 9:-

..... "While ordained Foreign Missionaries and Ministers would ordinarily be expected to be full members of the Presbyteries within whose bounds they live, yet, owing to the objection of some Churches to the severance of the connection which subsists between them and their Missionaries (Ordained Ministers and Elders) who represent them, and also on account of the peculiar, varied and temporary position of Foreign Missionaries, each Presbytery shall, in conjunction with the Home Church or Churches concerned, determine the nature of their relationship to the Presbytery."

Copy of a letter addressed to a missionary of the North India Mission by R. S. Sukarji, Elder Katre Presbyterian Church, Allahabad (Secretary, North India Christian Tract & Book Society, Allahabad).

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Many thanks for your letter of the 15th instant. You have cleared your position, would you let me do the same?

You state "the Board of Foreign Missions has a policy in this matter and most other Foreign Boards have the same policy".

As the first part let me point out that the policy was framed ages ago, and must change unless the board wishes to encourage the creation of an "extremist" party in the Church, which as in the political world, as in the Japanese Church, would naturally develop a most un-Christian and undesirable attitude toward the westerners. The British Government also had a policy for governing India, but as you know this had had to be changed, even against the wishes of the Anglo-Indian section of the British public.

As the second part that most foreign missions have the same policy may I point out that it is not so, at least in the U.S. where only the A.I. Mission appears to be enmeshed of that policy. Here are some facts:-

1. E.F.C. they have no policy to exclude Indians from the Mission
2. C.M.S. do
3. Wesleyan- They have now an Indian clergyman as a full member
4. London Mission- do two Indian laymen do
5. Methodists- they have no racial distinction whatever

In the face of these facts can it be maintained that only the N.I. Mission or its Foreign Board has had the best enlightenment as to what is good for the Indian Church, or what is the best policy for a mission? The Punjab Mission, I understand, is prepared to change its policy- why is the A.I. so very obstinate in the matter? Is it in accordance with the teachings of Christ for His representative to make colour distinctions?

You write, "~~we~~ We all regret the feeling there is between westerners and Easterners and vice versa and each must try to do his share in overcoming it". The attitude of the easterners, as represented by the Allahabad Presbytery, is quite clear- some of the westerners wish to remain out of the Presbytery, but the Indians with all the earnestness at their command are urging them to stay, even going to the extent of calling out "We will not let you go, you have come out at so much self-sacrifice to help the Indian Church stay and work with us as brothers, show to the non-Christian world that the two races can be one!". But what is the attitude of the westerners as represented by the N.I. Mission- "Don't come in, we don't want you and can do without you" is all the message which that body has to convey to the Indians as such. They are prepared to welcome Indians to their table, to their house, to their inner council personally, to the Board of the Swing Christian College, to use them outside the council chamber, but they dare not step in. The British Government did the something according to the old policy when they did not trust Indians, but now Indians are members of the executive council of the Imperial as well as of the Provincial Governments; they even had a place in the Peace Conference at Paris when the policy of the whole world was discussed and settled, and they had a part in it. But the Board of Foreign Missions sends out a Dr. Stanley White for conference from which Indians are excluded, and this body is Christian.

You again state "the majority of missionaries on the field feel it to be the best policy or it would be changed". Here do the Indians come in- no where, though it is asserted quite frequently

that the policy is that the Indian Church must increase, yet the members of the church have no part in the framing of the policy or in considering the question whether the time has come for a change. As long as this is the case can mission work in India succeed, or will the missionaries as a class be able to help in solving the racial and national questions. A Hindu gentleman, who is known all over North India, once spoke to Mr. John David when they were travelling together "I say even among Christians there is race distinction". When Prof. N.C. Mukerji came to Allahabad soon after his baptism another Hindu, Major B.D. Basu, I.M.S. (Retired), spoke to him somewhat like this- "You have become Christian expecting to find brotherhood and equality, and absence of race distinctions in the church- you will be greatly disappointed". How can we meet such remarks? By saying "Oh you all don't understand the situation". The British Government used to give a similar reply but they have had to assume a different attitude.

X X X X X

When my personal relationship with the westerners is so very happy, when numbers of them are my friends in the best sense of the term, when I come and go to them freely without restraint, what is there to prevent our solving the problems of mission work together in the council chamber? And you, if the mission does not secure the co-operation of the thinking members of the Indian Church, does not give them an opportunity of discussing the problems of mission work, in short if their friendship is not secured, they will naturally, not knowing the facts, become hostile critics. Which would you rather have?



# NARRATIVE REPORTS

## PUNJAB MISSION.

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1.

### THE NEW DAY IN THE INDIAN CHURCH.

We cannot help but feel that with the new decade, a new and glorious chapter of Church History has opened in India. A new India is being born. The British Rule has transformed India economically, socially, intellectually and religiously. The sleeping giant is awaking from its age-long slumber. "Politics and religion are ever inter-active", and the Indian ~~new~~ Christian outlook is principally determined by the spirit of nationalism whose effects are visible all over the country. As a natural consequence keen interest centres round the problems of unity and ecclesiastical self-development.

Unity is desired, because in the first place the Indian Christians, surrounded by a vast non-Christian population, feel an essential oneness unknown in the so-called Christian countries; and in the second place, because it is very widely felt that the existing Christian divisions, although they have made distinctive contribution to the fulness of Christian life, are yet a product of Western Christendom. Unity is desired, because above all, it will help in the development of an independent, indigenous and self-sustained Church. The Indian Christian is actively at work on this problem; good many short-cuts to unity are proposed and tried and in some cases earnest efforts have been crowned with success. It is sincerely desired that the Foreign Missionary Societies working in this land will offer vigorous and sympathetic support in the establishment of a United Church in India.

Many thoughtful and earnest Christian students in India are feeling strongly a reaction against the foreign appearance of the Church in this land. The Christian reconstruction of Society has a strange and even anti-national appearance. We are thankful to our foreign brethren for having brought the Gospel; we are thankful that they have brought it with all the wealth of their thought and experience. Western Christianity is not to be discarded as foreign, but is to be revised on account of its unsuitable features. When the cry is raised on for an Indian Christianity, the word 'Indian' does not primarily connote 'national' but 'indigenous'. The grand task before the Church in India is the re-expression of Christianity in Indian terms. Christ who took the form of a man to save man, Christ who first sent His Jewish disciples to the Jew, Christ who taught His Apostles to become a Jew ~~as~~ to the Jew and a gentile to the gentile, the same Christ calls upon us today to become Indians to the Indians. This will not mean a compromise with the evils of the land, but it will involve the fulfilment of the best in it.

[While it is becoming clear that Christianity is to be naturalized in India, it is not easy to depict and define its future forms and features. We have not, as a community, fully set ourselves to this task. It is easy, however, to see the step path which will lead us to the goal. AN INDIGENOUS CHURCH HAS TO BE AN INDEPENDENT AND SELF-SUSTAINED CHURCH. Undoubtedly one of the keys of this situation is Indian Ministry. As long as the Indian agents are dependent on foreign funds

and subject to foreign control, so long it will be impossible for the Indian Church to take a vigorous step forward towards this ideal. Foreign support and control are apt to act as narcotics, and check the spontaneous development of Indian Christianity. A Mission paid Ministry tends to create a barrier between the minister and his people, by bringing him more into touch with the foreigner than with those whom he serves, and makes him responsible not to the Church, but to the Foreign Mission which supplies the money.

The situation becomes very serious when we consider that, while on the one hand foreign paymastership is deadening, on the other hand Indian Congregations are not rich enough to support suitable ministers. It may be possible for Missionary Societies to continue payment without exercising control, but it will damp Indian self-respect and advance. The Christian India is grappling with the Problem and struggling to break the chains asunder. We are not sitting down with folded hands under our disabilities. Within the Church itself a new spirit of initiative, of originality, of independence has grown. The Indian Christians are growing in the consciousness of their existence and mission. Under the existing difficulties all readjustments based on the representative system of control guarded by ~~monetary~~ monetary conditions will be welcome, but we realise that these readjustments will be stationary if we do not make special and united effort to:

- (1) secure a better type of Ministry;
- (2) secure natural leadership by encouraging lay ministry;
- (3) educate and develop village communities;
- (4) devise means for the social and economic uplift of the Community.

Very humbly we bow down before God for what He has done for us in the past. Very imperfectly we have obeyed, but even in our weakness has come the assurance which is more real today than it ever was, that our Lord is indeed the ONE who has all power. The Church in India, aspires to make a new Crown for Him a Crown made of Indian gold, a Crown designed after Indian pattern, a Crown decked with Indian gems; when India, the priestess of the world, bent with its ancient lore, wrapt in the Unseen, would place the Crown on Him, the Nations of the World will fall prostrate before Him and crown Him Lord of all.

A. THAKAR DASS,  
PASTOR,  
Nowlakhia Presbyterian Church,  
Lahore.



## 2. REPORT OF SECRETARY OF THE DISTRICT WORK COMMITTEE OF THE PUNJAB MISSION.

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In the review of the work of the District Work Committee for the past year, three considerations must be remembered which have a bearing on the results shown: (1) Reduction in the regular number of district superintendents, (2) The present famine conditions, which have caused much want among village Christians and thus greatly reduced the contributions received from those people, (3) The omission of the Ludhiana Home Mission Field from these statistics, that field has become self-supporting.

### BAPTISMS.

The total number of baptisms for the past year is 4630. Again Kasur has the largest addition, amounting to 1,764, Lahore (Sharakpur) is second with 1074, Jullundur is third, with 561 and Ferozepore fourth with 370. The total for these four districts is 3769, or more than three-fourths of the total for the Mission. The total baptised community under the direction of the District Work Committee is now 34028.

### COMMUNICANTS.

Two years ago the India Council gave us the very valuable results of a study of the progress shown in preparing the baptised community for the admission to the Communion. The proportion of communicants to the total baptised community for the Punjab Mission 1/11. This year there has been added the largest number of communicants that we have had for some years, namely 312. Last year only 200 were added. But the increase in the total baptised community has been proportionate; so that the fraction remains the same. Lahore (Sharakpur) added 106, Ferozepore and Jullundur each added 56. Hoshiarpur has a total of 1047 communicants, the largest number of any district. No other district has 500 as yet. There is no doubt that the superintendents fear taking newly baptised Christians into the full communion too soon after baptism. Also the number of ordained workers and licentates are too few in the big districts. The work of baptising and performing marriages, with other pastoral duties, occupies them so much that the administration of the communion, and the work of preparing people for the communion is often crowded out. "Pray ye therefore the Lord of harvest that he thrust forth laborers into His harvest".

### CONTRIBUTIONS.

Each year of the past, as far as I can find records, the contributions received from the village Christians have shown a steady increase. The year 1919-20 showed an increase over the previous year of Rs.307. But this year we must report a reduction of Rs.1351 for all districts. This means a reduction of 25% of the contributions of last year. There is, however, one encouraging aspect of this: namely, that some reduction is due to the use of a new method of gathering the collections, that has been introduced into some districts. Instead of the chanda or offerings being ~~now~~ collected by the paid workers, district pastors and superintendents, when mixed motives may enter into the giving of an offering, the responsibility is being placed upon the Christian choudries or headmen of the communities, the lay workers, and

they are collecting the Sunday and harvest offerings of the people. They the first year of offerings raised by the choudries is apt to be less than under the old method; for they do not realise just what this task means. However, when they find that the totals are less than previous offerings and when they have a vote in the distribution of those funds, the results begin to improve. But, as I stated in my report of last year to the India Council, the record for many years past shows that the offerings have yearly averaged about 2½ annas per year per person, including men, women and children. This shows the need of a great movement for Christian stewardship in the village communities.

#### CHRISTIAN MARRIAGES.

The fact that when a large proportion of the people of one caste become Christians, in any given district, the work of bringing them to give up heathen customs becomes relatively easier, is shown clearly in the report of the number of Christian marriages. In Kasur district there were 156 marriages performed by Christian rites, and in Lahore (Sharakpur) 52. But in three of the districts where the Christian community is small and where there have been few added in the rites during this past year.

#### APPROPRIATIONS.

In addition to reporting on the statistics of 1920-21, the secretary made a study of some phases of the development of the Mass to the district work committee. A copy of this section of the report is enclosed, in case the Council may wish to review the facts. This study shows that, in the period between 1913 and 1921, the village Christian community has increased 150%, yet the appropriations for carrying on evangelistic and pastoral work of this Mass Movement (not including village education) have increased only 27%. Moreover, as most of this increase is accounted for by salary additions and increased itineration expenses, very little has been used for advanced work. It was pointed out that the financial support of practically all our advanced evangelistic work in the past four years has been supplied to individual missionaries from the Milton Stewart Trust Funds, which are ceased within two years.

It was also shown that the appropriations for the maintenance of village day schools are inadequate. The number of Christian children who should be attending day schools was shown to be about 5100, excluding about 500 who are attending boarding schools. The appropriations for these day schools for the year 1921-22, provided an average expenditure of Rs.2-3-0 per child. The cost of maintaining day schools probably averages from Rs.15-0-0 to Rs.20-0-0 per year. It is clear that the appropriations for the maintenance of village day schools should be at least doubled, in addition to the appropriations especially for the supervision and training of teachers.

These facts formed the basis for the action taken by the Committee and the Mission (See Minutes 1921):

The question arises as to the relation of requests for increased appropriations, to the present scheme of change in the management of the District Work. It is the opinion of the Committee that we should not allow the desirability of self-support and of Indian management to obscure the facts about the actual costs of the evangelistic and pastoral work which we are now carrying on. Whether the Presbyteries or the Board supply the support of the district work, we should not retrench in the amount and quality of the work. This is clear in regard to village education, and should be equally clear in regard to the pastoral supervision of the villages Christian communities. It must be remembered that the increased appropriations asked for are to be used not only for the extensive evangelistic work, but for what may be called intensive pastoral work, - the training of village pastors in service, the training of the lay ~~workers~~ leaders of the village church, etc. This supervisory work is necessary for the development of the village church in self-support.

Respectfully submitted.

Sd. A. E. HARPER.

3.

REPORT ON VILLAGE SCHOOLS.

At the last Annual Meeting, the Mission agreed to give the Village Education Board an appropriation for the supervision and inspection of its village schools. This appropriation became available April 1st 1921. From that time four village school supervisors have been employed, all but one of them, trained teachers. These men have visited each village school at least three times, and the result of these visits have been apparent in the strengthening and bettering of the work of these schools. The teachers are making progress in better methods of teaching and the school work is being conducted with greater regularity and in accord with a definite policy.

The progress in detail is as follows:-

First. - With regard to the number of schools.

The number of village schools last year was 55. The number this year is 76 and an increase of 40%. Of these 76, fifty five are reported as being "pakka". Two are Government aided and application has been made to Government for three others.

The greatest increases since April have occurred in the following stations.

Kasur	- 1 school in April - 13 at present
Berozapore	- 4 schools in April - 13 at present.
Chaurakpur	2 " " " - 9 " "



Jullundur 5 schools in April - 7 at present.

The inspectors report that other schools could be opened and the teachers secured, but funds for salaries are not available. As a Mission we need a greatly increased appropriation for village education, if we are to increase the number of schools and improve present conditions.

SECOND. - With regard to the number of pupils. -

Last year 769 boys and 105 girls were studying in our village schools. This year there are 1019 pupils or an increase of 250 pupils and a percentage increase of 32%. About 1/8 of this number are girls.

One hundred nine boys are reported as non-Christians, the remaining 910 pupils being Christians.

The number of village students in our boarding schools is 466 of these there are in Ambala 2, in Hoshiarpur 81, in Jagraon 79, in Kasur 80, in Khanna 55, 156 in Moga and 11 in Saharanpur.

Adding these to the number studying in day schools, we have a total of 1485 village children under instruction.

THIRD.- Progress re the stabilizing of the work in these schools.

This can be judged by the length of time the schools have been in existence and the progress in keeping students up through the 2nd and 3rd classes. At present there are 8 schools having either 3 or 4 grades of work and 24 having 2 grades. The remaining 44 schools have only 1 grade.

Also there has been an improvement in the number of days each month that the school has been held and an increase in the average number of hours each day. The average number of hours for schools from which these statistics are available, is nearly 4 hours. A difficulty in some places is that the teacher is often called upon for itinerating work and hence must close his school for some days. It is felt that this is a great mistake, because it rapidly undermines the average attendance.

FOURTH. Progress regarding School Management.-

Most of the schools <sup>except</sup> ~~except~~ the very new ones are reported as having school registers and beginning on time. A large proportion of them also have a time table and carry on their work in accord with this.

There has been an increase also in the number of subjects taught. The former type of schools, teaching only reading and Bible is passing away. Many schools are now teaching 4 and 5 subjects satisfactorily.

FIFTH. Progress regarding Teachers. -

All of the teachers but one are Christians. The majority of them are untrained, but we are seeking to remedy this in various ways.

(a) A five months' special Teacher Training Course will open in Moga on November 8th. We had planned to start this course in June, but at that time an insufficient number of teachers could be spared from their work.

(b) The village supervisors seek to act as "helping teachers" and endeavor to better the methods of the village teachers, through friendly criticism and through suggestions and demonstration. Conferences of teachers from a circle containing 5 or 6 schools have been held in some places but here again, expense is a prohibiting factor. The supervisors report, however, that considerable advance has been made in the teachers' methods of teaching Bible and Reading especially

(c) The setting apart of an experienced missionary to go from district to district conducting demonstration schools and training teachers while in service.

(d) The Village Teachers' Journal was started with the purpose of training these teachers in better methods of work, although it has grown so that copies are now being sent to all parts of India. At present an edition of 300 copies of Urdu and 250 copies of English are being printed. The supervisors insist that the teachers read these Journals and follow the suggestions in their work. This Journal serves to coordinate and direct this work.

(e) Two supervisors and one Teachers' Institute have been held this past year. All of these had as their aim the strengthening and building up of the village educational work.

(f) Six teachers were graduated from the regular normal class at Moga last year and twelve are reading in the class this year.

(g) Teachers Training Courses were given in most of the District Summer schools.

(h) The practice school at Moga has also been used as a demonstration school. Here the methods advocated in the Journal have been exemplified. Our first class after four months' teaching with the 'story method' of teaching reading, is able to read from the first reader. Its progress has elicited praise from many visitors to the school.

#### SIXTH. Progress in Community Work through these Schools.

In Sharakpur bhajan mandlies are held; three cooperative banks have also been started. Gardening is also taught in some schools.

In Kasur district 5 cooperative banks have been started and 3 in the Ferozepore district. In these districts Sunday Schools and services are being conducted by the teachers. In Jullundur district teachers hold bhajan mandlis and Sunday schools.

In Khanna district, teachers have conducted Sunday School and Church services and efforts have been made to improve sanitary conditions in some of the villages.

In Rupar district, evening services are held and some poultry work has been introduced.

In Ambala and Saharanpur Sunday Schools are conducted and in Ambala some sanitary work has been undertaken.

#### Follow-up of Literates.

In Sharakpur tracts are often given no that pupils who are leaving school have something besides their Bibles available for reading. Something similar to this same procedure is followed in other districts. The inspectors are now going to try to have literate Christians who have left school teach their relatives and friends either voluntarily or on a contract basis.

#### SEVENTH. Interesting Things about the schools.

In a school in the Sharakpur district the Government Inspector arrived when the teacher was absent on business. The pupils, however, took charge and conducted the regular school session. The school has four classes and the inspector was very pleased with the initiative shown by the pupils.

At Nawakote the Christian community themselves repaired the school building, so that their children might receive instruction.

In one school in Sharakpur and another in Khanna district village girls are reading not only in the first but also in the 2nd class.

At Babu Sabu, 2 marlas of land have been given to each pupil for gardening purposes and they work on these after school hours. There has been much interest, but it has not been financially advantageous.

Many schools report their older pupils as going out to hold services in other villages. Biblical dramas are also occasionally given.

Quite a number of schools report pupils as being able to read the Qaida in four months.

In two village schools some sewing and darning are being taught to the girls.

Considerable emphasis in some schools has been placed on Hygiene and Sanitation and pupils have helped to clean up sections of the villages.

Regular morning and evening worship is held in the schools now, which was not the case in some districts last year.

#### NEEDS OF THE SCHOOLS.

The inspectors state that trained teachers are the greatest need and that next to this, a curriculum, suited to village conditions, containing garden or hand-work, should be provided. Community Work, especially the helping of adult Christians is another phase that should be rapidly developed.



4. REPORT ON BOARDING SCHOOLS FOR VILLAGE CHILDREN.

I visited the Hoshiarpur, Khanna and Jagraon Schools at the end of June and the Ambala one in the first week of July. The Principal of the Kasur school did not desire her school to be visited this year, and there was some difficulty in arranging a convenient date for the Saharanpur school, so that Mr. Marshall (one of the village school inspectors) finally went there. Mr. Marshall also assisted me at Khanna and Ambala.

Most of my time in these schools was given to supervision and not to inspection; to trying to help the teachers and not criticize them. Each of the class room was visited and the regular class room work and methods of teaching noted. At the close of the school, the teachers were gathered together and we talked over how the teaching work might be improved. Some of these meetings lasted for two hours or more. The teaching of Reading, Dictation, Bible, Arithmetic and Hygiene were some of the subjects discussed. Many of the teachers said that these meetings had been of real help to them. The following is a report of the condition of these schools:-

I. Educational Efficiency of the School.(a) As judged by Government Examinations.

Ambala. Teachers Training Class 3 candidates-all passed  
Middle Vernac. Final. 5 " " "  
" " (3 Private candidates-Arith.Exam.only) failed  
Upper Primary - 7 candidates - 5 passed - 2 conditioned  
(Arith.).

HOSHIARPUR. No examination.

JAGRAON. Middle Vernacular Final - 3 candidates - 2 passed.

KHANNA. No examination.

MOGA. 6 teachers training course - all passed.  
4 Vernac. Final Exam. - 2 passed (1 failed only in one paper of arith.).

SAHARANPUR. No examination.

(b) As judged by Government Inspectors.

Ambala	Good
Hoshiarpur	Satisfactory
Jagraon	"
Khanna	(No grading - no grant)
Moga	Satisfactory
Saharanpur	No report - but grant raised from Rs.600 to Rs.1200 and District Board grant of Rs.450 continued.

(c) As judged by the condition of the Staff.

Trained	Chr.	Dist.	Trained	Untrained	Chr.	Non-Chr.
100	99	Ambala	11	-	10	1
17	90	Hoshiarpur	1 partly trained	5	6	Nil
71	100	Jagraon	5	2	7	-
40	100 <sup>m</sup>	Khanna	2	1(Indus.)	5	-
91	82	Moga	9	1 2	9	2
-	50	Saharanpur	7 Industr.	1 ordained	4	4
			35	13	41	7

(d) As judged by the amount of Supervision.

Ambala	Very little
Hoshiarpur	Only occasional
Jagraon	5 periods each day
Khanna	Only occasional
Moga	5 periods each day
Saharanpur	(Adequate for Industr. Work - meagre for school)

(e) As judged by the Inspector's Log Book.

Ambala. The work in all except the following subjects is reported to be good; English in the Upper Classes needs more practice. Writing throughout the school is not so good. Arithmetic in the Primary Classes is not up to the standard and work in composition is not well arranged.

Hoshiarpur. The work in the school continues to be good and thorough. The reading is fluent; explanations are fair. Oral composition good, Arithmetic intelligent, but fuller explanations of problems needed; Geography is well taught and map work good. Classes Ia and Ib are not so well taught, but on the whole the staff and Principal are to be congratulated.

Jagraon. The little ones are getting on very nicely. They read and write quite well and are good in number work. More hand work in Infant Class suggested. The Lower Primary are well up in their subjects. Reading and Arithmetic (slate work) are particularly good. Concrete work should not be entirely given up until the children have fully understood abstract numbers. IV was a very fair class but bad in spelling. V was weak in all subjects.

In the Middle the 1st class is very weak in Arithmetic but good in other compulsory subjects. Geography teaching shows considerable improvement and History though dull, is well known. Vernacular is well taught. In Hygiene illustrations and Experiments need to be more used. Text book should be used only for reference during teaching period. All classes write in Panjabi, III Middle better taught than other in most subjects. For economy of time a readjustment of the time table is advisable.

Hostel arrangements are very satisfactory. The training in domestic Economy is mainly practical. The pupils cook and do their own

house work, and cut out and make and wash their own clothes, and do it well.

The work in the school has improved very much and I hope the members of the staff will stay on so that the progress may continue.

KHANNA No regular inspection. In a brief visit the Inspector made ~~the~~ he seemed to be pleased and stated that he saw no reason why the school should not receive a grant.

MOGA. The school has been organised on excellent lines and the ~~the~~ scheme of work drawn up for both class room and field very valuable and useful. The work in agriculture is in full swing and students have cultivated their own plots which are in good order.

Work in the first three classes thoroughly well done.

Fourth class is a satisfactory class, 3 boys weak in writing and 2 boys weak in Arithmetic.

Fifth is a well taught class.

Sixth is weak in some phases of Urdu - In other respects it is well looked after.

Seventh and Eighth. History, Geography, Vernac. and agriculture have been fairly well attended to, but Mathematics is not up to the mark.

The Training Class has been well grounded in the Principles for teaching in Primary school subjects. The Principal and staff are congratulated for the good work of the year.

SABARANPUR. No report.

(f) Educational Efficiency as judged by the Methods of Teaching used.

AMBALA. In the Normal Class the Government Course is followed. The work is well done and the practice teaching which I saw was good.

However, the methods of teaching used in other classes of the school are not so good. The Nellie Dale (a phonetic method) is used in beginning Urdu. In advanced reading, pupils read from books, the teacher interrupting to explain passages or to ask questions. There is no silent reading and no special effort to increase either speed or comprehension.

The writing in the lower classes is practically drawing and is not well motivated.

Arithmetic in the lower classes was not taught concretely and no emphasis was put on how the pupils did the work, but just on the answer.

In the History and Hygiene classes the teacher did most of the talking and work seemed to have little or no connection with the experience of the pupils.

Some of the Bible lessons given were good, but in others the pupils had little or no part.

The Nature Study and Geography lessons, I saw, were good as was also the practical work.



Hoshiarpur. Writing slips were used, and little children tried to write between lines not equally spaced writing was largely Drawing.

Reading of traditional character. Pupils read by turn or in concert. Teacher interrupts to ask about pronunciation, meaning, etc.

In memorizing, time not spent to the best advantage. Oral repetition of what teacher read, with little concentrated attention.

A geography lesson taught to the second class was well done. Intelligent use was made of the map and the pupils illustrated the ideas by drawing in the sand.

Also a free drawing period in the first class was very good. The children made their own choice of ~~subject~~ objects and drew them in the sand.

Arithmetic was taught from a book, the teacher reading the problems or writing them on the black board and the pupils solving them. Such work is not interesting and has little relation to the lives of the students.

The Bible work could have been made more interesting. In the first class only memory work was taught and in the other classes, the Bible story was often read from the book by the teacher or pupils.

JAGRAN. Reading in the first class was taught by the Nellie Dale method. The lesson taught was quite interesting. The method of teaching Arithmetic in this class was also satisfactory, but the teacher lacked enthusiasm.

I saw several classes in more advanced reading and all were taught in the traditional way as in other schools. This was also true of advanced Arithmetic.

Hygiene and History lessons I heard consisted mostly of a lecture by the teacher, the pupils having little real part in the work.

A Nature study lesson was well planned and taught. The lesson was interesting, practical and the pupils had a large share in all that was done.

KHANNA. In the first class the method of teaching, reading, writing and Arithmetic is rather antiquated and uninteresting. The pupils have very little part in the work. Bible work was mostly memorizing. The Nature study is class room work, no emphasis being placed on observation. This is true in the second class as well.

The teacher of the second class has some idea of method, but does not prepare his lesson sufficiently and he lacks personality and enthusiasm. The teaching in the third and fourth classes (Hari Singh) was good. The weakest lessons, I saw, was one in Bible, where the teacher did not have enough action or interesting detail in his story.

SARANPUR. The Bible teaching lacks method. The teacher's usual procedure is to read from the book and then to ask questions.

From the above it will be seen that our Boarding schools on the whole, are considered by Government Inspectors to be doing satisfactory work, but the method of doing that work, especially with regard to relating the work to the pupils' lives could be greatly improved.

II. CHRISTIAN EFFICIENCY.(a) Courses Taught.

	Ambala	Hoshiarpur	Jagraon	Khanna	Moga	Saharanpur
VIII	Daniel & Acts	Ed. Lessons	-	-	Wright's "Will of God"	Woman's stories
VII	Judges.	Commandments - Catechism	Exodus Holiness	Daniel	August's "Disciple of God"	N. J. (no memory work)
VI	Daniel	Bible stories	Revelation		Special lesson on social teaching of Jesus	
V	Acts	Life of Joseph and Coming of Christ	Tabernacle study	memory	Ullaman old Test.	
IV	Barth's stories	-	Bible stories for vil. Congrs.	Ullaman story	Annett's vil. course	
III	Barth's O.T. stories	-	Same	McKee story II	memory	McKee Course
II	Harper Mac-					
I	Donald Course		Catechism	McKee story I		
	Bible stories		Bible stories	memory		
	vil. Congrs.			Barth's Lawal o jawal.		
				memory.		

The above shows the great need of a careful study of the best type of Bible study courses for village boarding schools, so that a reasonable amount of uniformity in aim might at least be secured, also very little has been taught in some of these classes.

(b) Pupils were tested as to their Bible knowledge in the Ambala, Khanna, Moga and Saharanpur schools. At Jagraon the missionaries do practically all of the Bible teaching and at Hoshiarpur the village inspector failed to arrive in time to help me, so that there was not sufficient time to examine everything in that school.

Ambala. VIII class. Miss Kerr Epistles of Peter and John Memory work. Pupils did not do very well in answering questions about Peter's Epistles, memory work was satisfactory.

VII class - Miss Kalyan Singh - Miftah-ul-Taurat, 6 chaps. taught. Over  $\frac{1}{2}$  of the class is weak. Memory work is also unsatisfactory, (Psalms 8, 24, 1, 116 and Math. 5: 1-20).

VI class. No definite course - Book of Esther and Job have been taught. One girl answered most of the questions. The other members of the class did not contribute very much. (All know the memory work best).

V Class - Miss Ditte - The same book is used which is taught in I and IV classes (Mrs. Harper's) also 3 chaps. of Acts. The work in Acts was satisfactory. The memory work was good.

Mission Middle School for Girls, Ambala.

1st class. Teacher - Miss Ghulam Masih. Course - Bible Stories for

Villagers. 9 lessons have been taught but to some only six, the pupils are fair in these, revision required.

In memory work Psalm 23rd have been taught, and this is satisfactory.

II Class. Teacher Miss Hukam Chand. Course. - Barth's Bible ~~Stories~~ Stories Part 2nd, 6 lessons of this have been taught. Some were quite blank, but in memory work the students did well. They have memorized Psalm 51 and Isa 53.

III Class. The teacher was sick and his class was taken by the above teacher. Course. 7 stories of Barth's book have been taught satisfactorily. In memory work more attention needed. They know the 10 Commandments.

IV. Class. Miss Singh is the teacher. The book taught in the I class is also used here. The teacher gave questions on the headings of the lessons and meanings were asked. The work was satisfactory. In memory work Psalm 51, 53, 121 and Isa 53 have been memorized. The class was fair.

KHAMNA. IV. class. - Mrs. Chamberlains - Old Testament stories, 17 lessons taught - Pupils can tell the stories and did satisfactory work.

III Class - McKee's Bible Stories (II Year) 10 lessons - Knowledge of stories only fairly satisfactory, know the Golden Texts well.

II Class. Mrs. Chamberlain's book - 6 lessons - satisfactory knowledge of these. Have memorized 100th Psalm. Insufficient amount taught - Pupils do not know these very well and they should be revised.

MOGA. (Written Bible Examination Given).

VIII class	All pass
Normal class	10 pass, 1 fail
VII Class	4 " 1 "
VI class	6 " 1 "
V class	8 " 3 "
IV class	12 all pass
III class	8 " *
II class	35 " "
I class	37 " 7 fail.

SAHARANPUR. (Work in ungraded only one class)

Ullman's Bible stories (II part) 37 lessons taught- only about one-half of the boys know the stories which have been taught. There has been no memory work.

(c) All of the schools give from 30 to 35 minutes to Bible classes each day except Khanna which has 20 minutes.

(d) In all of the schools, the missionaries and Christian teachers on the staff have charge of the Bible work.

(e) There is scarcely any supervision of the Bible work in most of the schools. Examinations are held quarterly to test the pupils' knowledge.



(f) Christian Service.

<u>Ambala.</u>	Singing in the Hospitals. Same visits made to villages
<u>Hoshiarpur</u>	Nearby village work.
<u>Jagraon</u>	Nearby villages and basties
<u>Khanna</u>	Give help occasionally in village services.
<u>Moga</u>	Weekly work in villages, evangelistic campaign, occasional work in cities. (Normal class 3 weeks in villages)
<u>Saharanpur.</u>	None.

CHAPEL SERVICES.

In each of the schools, except Moga, the chapel services consist of a Hymn, reading of Scripture and Prayer and some times a brief talk. In Moga, the evening service is in charge of the pupils where classes take it by turns. The one this evening Programme (Tues. 11th was in charge of the second class. - Prayer by the Teacher - story of Samuel and Eli told; story of Samuel and Eli dramatized. Onward Christian Soldiers sung by the pupils who were in the battle.

OTHER CHRISTIAN SERVICES.

In all the schools there are Sunday School services, but Christian Endeavour societies have not been started in all of them as yet. ~~XXXXXX~~

CHRISTIAN WORK UNDERTAKEN BY TEACHERS.

<u>Ambala</u>	1. Meeting conducted by them for pupils - Sun. eve. 2. Women's Presby. Society 3. Some Evening work in nearby villages and Hospital.
<u>Hoshiarpur.</u>	1. Sunday School Teaching. 2. Nearby villages - Evening work.
<u>Jagraon.</u>	1. Sunday School Teaching - Thurs. in conducting evening prayer. 2. Evening work nearby villages.
<u>Khanna</u>	3 of the teachers conduct Sunday services.
<u>Moga.</u>	1. Evening work. 2. Thurs. in taking Church Services. 3. Sunday School teaching 4. Women teachers - Presby. Society
<u>Saharanpur</u>	Sunday School.

III Students' Contribution toward Cost of  
Their Education.

<u>Ambala.</u>	Making beds, mending for missionaries, making brooms
<u>Hoshiarpur.</u>	Full pankhas, even work, carry earth
<u>Jagraon.</u>	Cooking, cleaning rooms, most of washing and mending, in part washing of clothes, boys work in the garden.

- Khanna.  $\frac{1}{2}$  day learning weaving and sewing. (Make cloth for clothing and sewing class) makes it into garments, help in bread making.
- Moga. Making beds, washing clothes, cooking, mending, cleaning rooms and compound, work day each week, also  $\frac{1}{2}$  hours each day, pulling pankhas, Errand and coolie work, Industrial work.
- Saharanpur. Trade work (Rs.1546 realized from both teachers' and boys' work.

## IV.

	<u>Ambala</u>	<u>Hoshiarpur</u>	<u>Jagraon</u>	<u>Khanna</u>	<u>Moga</u>	<u>Saharanpur</u>
1.Recreation	1 hr.yes tenrs 3 week	Yes school yard		5 even.week	1 hr. each eve	1 hr. each e
Outside						
2.Reading	Very little	very little		(a few boys	little	little
3.Study	$\frac{1}{2}$ hrs.	1 hr.		$\frac{1}{2}$ hrs.)	2 hrs.	-

Putside reading needs to be increased and the children interested in good books. Better arrangements need to be made for supervision in each of the above.

V. Follow Up Work of Last Year's Class.

- Ambala. S.V. Class - Two teaching in Ambala, one teaching in Ludhiana school one attending Avalon High School and another the Dehra school, 3 are in the S.V. training class.
- Hoshiarpur. 3 in Ambala, 1 in Jagraon, 1 in Moga, 1 teaching in Hoshiarpur.
- Jagraon. 2 teaching in Jagraon, 1 training class in Ambala (Middle Class). Not retd. { 8th class girl not retd - poor health  
" " attending another school  
7th " married.
- Khanna. 4 graduates, 2 working on in the school, 1 weaving, 1 hand-weaving part-time.  
Not retd. 2 weaving, 2 at home, 1 no information.
- Moga. Training class. { 1 teaching in Jagraon school  
1 " " Saharanpur district  
2 " " Moga  
1 " " Khanna  
3 " " not baptised (in Hoshiarpur Dist)
- Middle pass. 2 in Normal class Moga, 1 in High school, 1 re-taking vill.class work.
- Saharanpur. 1 working as carpenter in Jullundur, 3 have gone to their homes.

VI. Health Inspection-Hygiene

The health inspection is limited in practically all of the schools to an annual inspection by a mission doctor and the care of those who become sick by a local doctor. All of our schools should be doing more in the matter of promoting hygienic habits and health ideals (and Ambala has a course for senior girls (St. John's Ambulance First Aid).

VII. Extensive Improvements in Bldgs. and Equipment.

Ambala	12 new desks, 3 new maps, 1 set hygiene charts.
Hoshiarpur	All erations made to enlarge dormitory space
Jagraon	Nothing
Khanna	Nothing
Moga	Completion of Dining Hall and Dormitory, one well for irrigation
Saharanpur	Rs.500 worth of new tools purchased (special grant from Govt.)

VIII Greatest Needs of the Schools.

Ambala.	Extension to school building (More accuracy and attention to details in all departments, more supervision of class work.
Hoshiarpur	Increased appropriation, better cooperation from missionaries sending children.
Jagraon	Suitable quarters for boys.
Khanna	Entire new location, building and site.

The present buildings are cramped quarters near the bazar with no playground near. The present buildings are inadequate and are poorly lighted and ventilated. Both the dormitory and weaving room get light from only one side.

Moga.	More land, walls, teachers' houses and agriculture and trade equipment; also equipment for the new school building, enlarged staff.
Saharanpur	A new shop shed and a store room for wood, a Ford car for use in Motor mechanics class, an Electric Dynamo with Storage batteries and wire equipment.
Boys in Saharanpur.	20 boys (Carpentry), 6 boys (iron work or motor mech.) 1 boy (tailoring). "A good class of boys eager to learn a trade".

5. WOMEN'S WORK

## Ferozepore

We who were appointed for work among women in Ferozepore District were not able to go to our new field of service because of delay in securing sailings of some returning from furlough, until within a few weeks of the close of the camping season but we were glad to get over this glimpse of the work before the coming of the hot season.

One of the greatest needs seemed to us to be that of schools. Some schools have been organized but the difficulty in securing teachers had hindered in establishing more. The school at Moga is helping to solve this problem and we hope to see much progress in this phase of the work during the coming year. So few of the Christians can read and one feels that until at least one Christian in each community can read the Word of God it is going to be difficult for that community to really develop in the Christian life. Many of the little groups of Christians must necessarily be without a trained worker for some time to come because of the scarcity of men available for this service.

We were much impressed with the teachable spirit of the women. They always seemed ready to come apart for teaching and that in spite of their many duties. Memory work is not easy for many of them but they seemed to feel the importance of getting these facts from the Word fixed in their hearts and minds. Both the women and children love to sing and it was a joy to teach them. One of the favorite songs was the story of the "Ten Virgins", set to Hindustani music.

We travelled from one camping place to another usually by ox cart and either went on foot to the villages within reach of our camping place or with Mr. Barrowe by motor cycle. The ox carts are not nearly so uncomfortable as one might think, especially if the load is properly arranged, in which feat we developed some skill, but they are rather wobbly. In the beginning of our travels we anticipated an upset but as time went on and nothing happened we became less apprehensive and when one day we actually did upset and found ourselves landed in a thorn hedge I was extremely surprised.

After the camping season came the meeting of the Presbyterial in Ferozepore, at which about forty of the village women were present and it was a most impressive sight to us to see in this land of class distinctions our most cultured Indian Christian women from the cities of our Presbytery sitting down to eat with these simple folk from the villages; all eating the same food and seeking together to ~~promote~~ promote the interests of the Kingdom of our Lord and Master. The village women contributed to the work the sum of Rs.42 (Rs.14), which in these days of almost famine conditions means a very real self-denial for these little ones in Christ.

Later came the Sunday School and Christian Endeavour Conventions for the Punjab, held together in Ferozepore, at which many of the village Christians and workers were present and which was a great uplift to us all. Our people took their full share of responsibility in the caring for the guests from other parts of the Punjab and there was a delightful



sence of fellowship during all the time of the Conventions.

The summer months were spent in work in Ferozepore City and in the surrounding villages. A Ford car had been sent out for Miss Jones' work, which arrived just as she was leaving for America for health reasons, and Miss Jones turned the car over to us. Just so much this car has meant to our work during the hot season probably no one can fully appreciate who has not tried to do village work in summer time here with native vehicles. The trip out and back usually leaves missionary with little strength for the work itself. Our work during this time was mostly among Muhammadans and in very few of these villages were any Christians. We made a list of all the villages accessible by motor and were able to visit these same villages time after time until we had become really acquainted with the people and were able to give consecutive teaching. In spite of the ~~much~~ unrest throughout India at this time we were received in a most friendly way practically everywhere.

One day in a Muhammadan home, where a large group of women and children had gathered around us, and the old yet ever new story of the love of the Father as manifested in the Lord Jesus Christ was being told, my attention was drawn to a young girl who sat on a low cane stool near the rope bed on which I seated. The intense interest so manifest in her face marked her as one apart from that friendly but for the most part spiritually unconcerned group before us. The gray eyes and fair skin betokened other than Punjabi blood and later I found that Fatima was one of a family which in former years had taken refuge in the Punjab during troublous times in Afghanistan. Upon our next visit to her village she was one of the first to greet us and coming close to me she whispered that she had something to show me and a little later after a few minutes' absence handed me a paper upon which was written very beautifully in the Urdu character and in approved Hindustani style a poem, giving practically all the incidents related concerning Christ during our former visit. With each succeeding visit Fatima's increased understanding and appreciation of the things of Christ has been a joy to witness and she longs now to confess Him in the fullest possible way. She is married and the ~~xx~~ prospect for her being able to identify herself with God's people seems not very hopeful but she is praying and so are we and nothing is impossible with the One we serve. Will you not join us in prayer?

A loss has come to us in the death of our pastor's wife in Ferozepore, Mrs. Prem Dass. She and Mr. Prem Das were high caste Hindus, the story of whose conversion again strengthens one's belief in the fact that miracles are still being performed. While Mrs. Prem Das's faith exemplified by word and act, had before been a source of great blessing to many, during her last illness was this especially true. As the pain and weakness became greater her consciousness of the sustaining strength and presence of the Lord Jesus seemed greater and she gave a glorious testimony to His keeping power not only to her Christian friends and neighbors but to the scores of Hindu friends and relatives, whom she had bound to her by hundreds of loving acts of service, which wholly overcame the prejudices engendered by her having broken the ties of caste and identified herself with the Christians. Her death has opened the way for Zenana work in the city, which we hope can be carried on during the winter season by a Bible woman. "Except a corn of wheat fall into

the ground and die" has come to us with new force since the passing away of this dear sister.

Sd. Miss Lloyd.

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6. REPORT OF THE BOYS SCHOOLS  
PUNJAB MISSION.

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A review of the Reports of the Boys Schools in the Punjab Mission for the past eight years is both instructive and encouraging. About ten years ago there had arisen a dissatisfaction with the schools as they were (inspite of the excellent work they had done) that resulted in a determined and successful effort to bring in higher missionary ideals, more up-to-date methods and more Christian teachers to carry them out.

It was not long until the Annual Report revealed marked progress already made and indicated advances that were sure to come. Christian young men in larger numbers had their thoughts turned towards teaching as a profession and as a field of Christian service. A yearly Conference was held at Beas where the addresses and exercises presented were of permanent value. Bible Courses were carefully worked out and introduced into all the Mission schools. Suitable text books were selected (and in some instances prepared) to meet the needs of the schools. Teachers were made to feel in a new way that the teaching of the Bible to non-Christian lads called for the best teachers and their best work. A new dignity was given to Bible teaching, and indeed to the entire work of the school. Salaries were increased, Provident Funds were made available and in general the career of teaching was made more attractive. It was inevitable that there should be years of striking progress.

It was also pretty certain that the very success of the endeavour would bring about a time when the yearly changes would be less ~~striking~~ striking and the chief characteristic would be the quiet working out of ideals that had become part of the accepted order of the Mission school. Perhaps it will not be long in order to preserve the spirit that was aroused to take stock of our schools again and make sure that our good attained may ~~not~~ grow old and so corrupt our little educational world.

For the moment the Beas Conference seems less necessary and it is now held every second year. For the moment ~~the~~ part that the schools took a few years ago in the evangelistic campaigns has lessened and there is doubtless a call for a quickening of the evangelistic spirit in both the school and the Church.

The schools are better staffed with trained teachers than in earlier years though owing to the increased provision by Government for primary education there are neither so many pupils nor teachers as before. (But it should not go unmentioned that one of our schools has a Kindergarten Department that has lost no popularity inspite of the



fees it charges while at least some of its rivals have no fees). Boy Scouts are increasing in numbers and in the excellency of their work. In recent years there has been a large increase in the number of suitable English Books for the boys and the use made of them was unheard of in the past.

The recognition of the worth of the Mission schools is to be found in the reports of the Government Inspectors who will not be suspected of undue favoritism. The place they have taken in steadying the school-boy world in these days of political unrest has been officially recognized both by the Mission and the Government. One Head Master has received a Kaisar-i-Hind Medal and another holds the very honorable post of member of the Provincial Council. The work of one Principal in connection with the Boys Scouts has been recognised by the Lieutenant Governor of the United Provinces.

It is interesting to note that in the heart of crowded Lahore the Rang Mahal is enlarging its borders. In Ludhiana where new buildings have long been needed there is reason to believe that in a very short time the work will have been begun; while a reorganization of the City School with the Christian Boys Boarding School will work to the great advantage of both.

This year decisions have been made in regard to the management of the Schools that are significant of the changing times. It was long the accepted ideal that a fully equipped High School should have an American Principal and an Indian Headmaster. This year two successful Headmasters have been unanimously placed in complete charge of their schools with the title of Principal.

Five years ago it was reported that 174 Christian boys were reading in the Schools in connection with the Boys Schools Committee. Now there are 193 reading in the C.E.B.S. and the Schools of High School grade alone.

Five years ago the total monthly grant from Government to these schools was Rs3402. It has now risen to a total of Rs.5297 per mensem.

The writer of this report does not have before him the reports of the High schools examinations for 1921, but he understands that all previous records have been surpassed.

Owing to the reduction of the number of Branch Schools there has been a reduction in the total number of teachers including Christian teachers. The slight reduction in the percentage of these teachers shows that this was due to the fact that there were a number of Christian teaching in the Branches who were not qualified for work in the higher classes. A comparative statement for 1920 and 1921 giving the number of Christian teachers, the total number of teachers on the staff, and the percentage of Christian teachers is as follows:-

	1920		1921	
Lahore	21/39	54%	15/34	44%
Jullundur	10/28	36%	9/26	35%
Ludhiana	9/27	33%	10/26	39%
C.B.B.S.	6/11	54%	6/11	54%
Ambala	8/30	27%	7/29	24%
Dehradun	9/27	33%	8/26	29%
	63/162	38.8%	55/154	35.7%

The replies to the questionnaire show that there has been due effort to secure Christian teachers for all vacancies.

Government Grants.

	1921	
Lahore	Rs. 1560	per mensem
Jullundur	929	" "
Ludhiana	933	" "
C.B.B.S.	336	" "
Ambala	646	" "
Dehradun	388	" "

	1921 Pupils total	Pupils, Christian.
Lahore	720	27
Jullundur	632	16
Ludhiana	653	14
CB.B.S.	119	110
Ambala	366	5
Dehradun	416	12
	1906	186

By some oversight the statistics in regard to examinees and passes were not asked for.

There has been an increase in the number of teachers in the Bonus Provident Fund. The Ludhiana teachers are now all members.

The City Girls Schools sometimes remind me of the 'Ugly Duckling' for they are, I fear, at times pushed into the corner of obscurity as is on 'Ugly Duckling' of a family. True, their work is lacking in some of the more tangible results and, in comparison with some parts of the Mission work, they are of relative unimportance. Yet the influence of these schools is an opening wedge into non-Christian homes in every city where they are found.

Several of the nine such schools, especially the two in Lahore and the one at Ludhiana report of a falling off in attendance during the past year as a result of political agitation. Yet neither political agitation nor the establishment of numerous municipal and some Arya Samaj schools has been able to materially impair the work.

The stamps of the approval of the Government Inspectress is shown unmistakably in a considerably increased grant-in-aid in Jullundur and a proposal to install a J.A.V. department at Government expense in Saharsapur. The school at Ambala takes rightful pride in its middle class one girl of which passed the examination highest in the city, even excelling the girls of the M.E. Pratt Boarding School. The progress of the Sherakpur school in the face of persistent opposition is most gratifying. For some three months after the establishment of this school in 1917, there was a teacher ready to teach each day but no pupils! Opposition has, however, been unavailing for the report of the past year ~~xxx~~ shows a roll of some 22 pupils and a large Government grant.

The report of the Inspectress appointed by the City Girls School Committee emphasised again an outstanding need, namely a unified, comprehensive Bible course fitted essentially to the needs of these non-Christian girls in the primary grades. While all the schools have done good Bible teaching there has been no attempt at a unified, properly graded course. It is hoped that the committee appointed to draw up such a course will be able adequately to meet this need.

Another ever present need is for more trained Christian teachers and more money with which to secure such teachers. It is but a makeshift at best to try to build the foundations of Christian character through the medium of even a small proportion of non-Christian teachers. With Primary secular education becoming more and more available for girls through Municipal and sectarian schools, our only purpose in maintaining these Mission City Girls Schools is to build up Christian womanhood and for that what can we need more than Christian teachers of real ability.

8. MEDICAL WORK.

We have in the Punjab two hospitals for women, the Philadelphia Hospital at Ambala City, carried on by Dr. Jessie Carleton and Dr. Lewis and the Frances Newton Hospital at Ferozepore in charge of Dr. Maud Allen.

The work at Ambala was greatly hindered by our having to lend Dr. Lewis for the greater part of the year to the North India Mission to take charge at Patschgarh.

In Lahore we have a big dispensary, the interests of which are looked after by Mrs. Clark, while the medical part is in charge of Mrs. Das, one of our Indian Christians, who is a most faithful and devoted worker. Dr. Forman carries on a dispensary at Ambala Cantt. in his own compound, which is quite near the bazar. Mrs. Gould tends to the many wants of the poor neglected village people as she goes about the district with her husband. I want to underscore 'poor neglected village people'. I wish you could see them with cow dung on their sores, maggots in their wounds, eyelashes turned in and rubbing on their eyes, pus oozing from their gums and babies looking like little old men. What a clinic! Mrs. Schuyler, who has been home on a furlough the past year, has been greatly missed by the women of Jullundur among whom she had a splendid practice.

The most notable event in our little medical world has been the arrival of two nurses, for whom we have prayed ~~xx~~ these many years. Two real live nurses! Just think of it, one for each hospital. They have had the most of the past year for language study, but this year will begin real work. It will keep them busy, too. There are the nurses to train, the operating room to have oversight of. They will have to see that the dysentery cases do not eat radishes and that the appendicitis cases do not eat melons. Children who have had serious operations will have to be kept from playing in the dust and others from running away after four or five days. Will they try to keep the wards clean? Perhaps so, but I do not think they will succeed, for the children (the patients all bring their children) will wipe their hands on the window panes, their mothers will pour water on the floor and throw mango seeds under the bed, and the grandmothers will put the cooking utensils on the top of the bed lockers. You no sooner get them trained than they go and a new set arrives! But one thing I am sure of, the patients will be better looked after and our Mission hospitals will be more popular than ever.

31. MAUD ALLEN.



REFERENCES FOR THE USE OF THE INDIA COUNCIL  
COMMITTEES.

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EVANGELISTIC

1. Scarcity Allowances. P.M. p.14 (No.50), p.25 (No.1), N.I.M.  
5,6 (Nos.19,20).
2. Committee on Scarcity Relief, report. P.M. p.47
3. Moga School. P.M. p. 26,27.
4. Support of Moga. Board letter No. 8, p.4.
5. Non-approval of P.K.Sirkar's appointment in district work.  
P.M. p. 25 (No.6)
6. Village Education Board. P.M. p. 29-30.
7. " Education. Board letter No.5, p.2,12.
8. Village Schools, increase in the number of. P.M. p. 29.
9. Report of the Commission on Village Education, resolution on.  
P.M. p. 30.
10. Village Education Committee. N.I.M. Appendix D, p.32-34.
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